The Universalist Leader

Pacific School of Religion
Berkeley, Calif.

Boston and Chicago

January 26, 1924

SERIES BY DR. ATWOOD

Next week we shall begin the publication of a series of articles by Dr. John Murray Atwood, President of the Universalist General Convention and Dean of Canton Theological School, St. Lawrence University, on "The Reconstruction of Theology." These articles will appear every two weeks, alternating usually with the series by Dr. Frederic W. Perkins on "Attempts at Interpretation."

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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—*From an Editorial in the Leader.*

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above princip es be professed

Editorial

DR. FOSDICK ORTHODOX

THE special committee of the New York Presbytery, appointed at the request of the General Assembly of the Presbyterian Church to investigate the character of the preaching and teaching of Dr. Harry Emerson Fosdick at the First Presbyterian Church in New York City, has made a report asserting the orthodoxy of Dr. Fosdick, and emphasizing the great influence he is exerting upon thousands who had lost interest in religion. The committee criticises the title of the sermon, "Shall the Fundamentalists Win," as "provocative" and the sermon as open to misconception, and also expresses disapproval of its wide circulation by "a person unknown" to them. The members of the First Church could get a just idea of the sermon from their knowledge of the minister, they say, but those outside got a wrong idea of the minister from reading this one sermon.

The report will be debated and passed upon by the New York Presbytery on February 2, and probably will go up to the next General Assembly of the Presbyterian Church.

A statement from Dr. Fosdick asserting his belief in the great central doctrines of Orthodoxy is attached to the report.

We who are out in the stream called heterodoxy have some trouble understanding the pain and anxiety running all through the report at the assertion of possible heresy at the First Church. We find the water cool and refreshing and the swimming good out where we are. Other swimmers with us are good fellows who are making progress, and swimming in fine form and with a good stroke. And it is a great experience to feel the lift of the waves of God as we go out where the stream meets the sea. All the winds, the clouds, the deep blue sky, the river and the sea speak to us of a glorious freedom.

We would be unworthy of our freedom and of our Christianity, however, if we did not sympathize with the true Christian spirit which breaks out in the report every little while in the midst of reiterations of belief in the Orthodox doctrines.

The committee quoted from a private letter of Dr. John H. Jowett written several years ago, asserting his belief "in the central and fundamental doctrines of the evangelical faith," but he went on: "It is possible to so contend for central things as to lose the sense of religion and proportion; and by the manner of our controversy we may lose the clear sight of the supreme values. The first necessity of all vital and tenacious hold upon the evangelical verities and of fruitful ministry in them is the spirit of the Lord Jesus. It is this spirit and this alone that clarifies the atmosphere, removing the confusing, obscuring medium of suspicion, misunderstanding and unholy anger and resentment."

Boiled down, this long report means that Dr. Fosdick is doing a great work for Christ in a difficult field; that the old First Presbyterian Church where he preaches is solidly back of him; that the Committee of the New York Presbytery is big enough to back up the First Church.

We are glad of it.

* *

GENERAL OFFICERS IN THE FIELD

DR. JOHN SMITH LOWE and the Rev. Roger F. Etz left Boston Jan. 14 for a tour which will take them as far west as Denver.

They propose to hold a series of conferences with ministers and laymen upon the Christ Crusade and the Washington Church-Japan Mission Projects. They will visit Utica, Buffalo, Columbus, Indianapolis, Chicago, Cleveland, Minneapolis, Fort Dodge, Boone, Denver, Junction City, and Detroit, returning to Boston Feb. 2.

The readers of the *Leader* will follow this tour with deep interest and pray for its success.

* *

THE EDITOR OF THE CHRISTIAN REGISTER

DR. ALBERT DIEFFENBACH, editor of the *Christian Register*, addressed the Universalist ministers of Boston, Jan. 14, at Headquarters. The room was overcrowded and many stood in the hall. Reporters were excluded, and Dr. Dieffenbach spoke in the intimate and effective way possible under such circumstances.

Dr. Dieffenbach is recognized as a leader of those who believe that the first duty of the Liberal Church at this juncture is to teach liberal doctrine. He believes that we should fight the fundamentslists with all the energy we possess. He interprets modernism as the beginning of a new reformation, and holds that it is up to us whether that reformation shall be made thoroughgoing and effective. President Hopkins of Dartmouth, Harry Emerson Fosdick and Bishop Lawrence, he called the outstanding figures of the three phases of the movement thus far.

His frank, fearless exposition of the truth as he sees it won him friends among those even who do not share all his views, and he was received with enthusiastic applause.

* *

CHRIST IN US

IN "The Daily Altar," by Willett and Morrison of the *Christian Century*, there is a passage on "Christ in Us." They say:

> "One of the sharpest contrasts between the Christian religion and other religions is furnished by the testimony of Christian experience to the indwelling presence of Christ. No other faith offers anything comparable to it. Christ in us is the secret of Christianity's power in our lives and in the world. Through his intimate possessions of our heart and wills our character is transformed, our old self dies, and a new self with new loyalties, new enthusiasms, new strength and a great new hope, arises in its place. Our faith in Jesus is partial so long as we think of him merely as a figure of the historic past. He is still and evermore in the world, and his dwelling place is the heart of every one who earnestly strives to be like him."

Christians who have broken away from a religion of dogma, rejected miracle, welcomed the teaching of a universe of law, and based religion on experience, lose many things belonging to the old faith because of prejudice. In a religion of experience one of the most precious may be "Christ in us." Intellectually we may take the most advanced ground, yet by communion with the pure and inspiring life of Christ we may enjoy this priceless possession. In fact because we have swept away superstitions we may have it in fuller measure. It is just as true that devout followers of any great leader may have that leader in them in the way we have Christ in us.

Whatever our theories about his truth, his resurrection, or miracles, we can have Christ if we will—"growing as a new self, with new loyalties, new enthusiasms, new strength and a great new hope."

How can this be? By study, meditation, prayer, and the exemplifying of his life.

In the free Churches we need a new conception of the power of the presence of Christ.

* *

TAKE COUNSEL

LET us take counsel before we make our wills or give our gifts.

Mr. Hershey has given $60,000,000 for the institutional care of orphan boys in Pennsylvania.

This is magnificent, but it is not service. Pennsylvania has more provision for institutional care of orphans than the numbers justify. Other states have not.

Specialists in child care, while praising Mr. Hershey's benevolence, deeply regret that it had not been directed toward preventive work looking toward the diminution of orphanage, the maintenance of fatherless children in their own homes—a form of care which is considered vastly superior to housing in institutions—and the promotion of child health. It is suggested that the donor should reconsider the terms of his gift and arrange to make the school an administration center for the care and education of half-orphaned children who live with their mothers or relatives.

There are many specific bequests which can be made in both church work and social service work which will do good. But the plan of choosing trustworthy agents to handle gifts and giving them a comparatively free hand is growing. Conditions change from generation to generation. That is the idea back of the community trust.

We suggest that Universalists desiring to have their work go on after them, consider leaving funds to the Universalist General Convention for the general work of the Church, leaving the Convention free as to the method of applying the money but specifying that only the income be used.

Wills are being made every day. Universalists are a loyal and devoted folk. It is not often that things happen to us like the Hershey gift, but we would like to see all money given do the greatest amount of good possible this year, next year and fifty years hence.

As to things most needed now, as to how gifts may be safeguarded, as to wise division of bequests between local and national needs, why not take counsel?

We cheerfully promise to secure without charge the best possible legal, social or church advice on this subject.

* *

SYRACUSE 1925

FROM the Constitution of the Universalist General Convention we quote the following: "This Convention shall meet bienially on the Wednesday preceding the fourth Sunday in October at 10 o'clock a. m. at such place as shall have been duly appointed. If no place has been thus appointed, the Board of Trustees shall designate the place; and they may also change the time or place whenever in their judgment a change is necessary."

The Board of Trustees does not make the choice of place for the next session of the General Convention. The Convention decides the matter itself. The Board is given power to change the decision if unexpected conditions arise. The Board at its recent meeting in New York went into the matter and decided that it had no moral right to change a decision made by a Convention unless something in the nature of emergency or crisis arises.

We therefore are not publishing articles from Mr. Gay and Mr. Manning in favor of holding our next Convention at Chattanooga.

The arguments for Chattanooga are many. Many of us want to go there sometime. All of us, who have been South, know what a spirit of hospitality

runs through every state and neighborhood on the other side of Mason and Dixon's Line. But the Board has done the only thing possible, in view of the action of the Convention.

Now we must begin to plan for a wise, useful, working, praying Convention in the great city of Syracuse.

* *

A THOUSAND LITTLE FAITHFULNESSES

WE have received a letter from a scholarly man asking if the Christ Crusade method is the best method to secure spiritual quickening and revival in the Church. While he does not understand fully what was in the mind of the Convention which directed this Crusade, and while he has not seen the plans of the General Superintendent which recognize the force of the things for which he contends, he puts one phase of the matter as strongly as it has ever been put.

> "But we can not move forward in these respects by *command*—the Kingdom of God does not come by a flourish of trumpets. What we need chiefly to do is to work away steadily, year in and year out, at the great task of teaching and living the truth of the Christian Gospel anywhere and everywhere. Big special enterprises—Forward Movements, Great Drives, Christ Crusades—do not make the world over very really and do not make necessarily 'a world Church for world service.' Rather do we need mainly just a thousand little faithfulnesses by all our people all the time. In other words, the *great* law must be the law of *growth*, not the law of manufacture!"

If we understand the Christ Crusade it has as a primary object the rededication of our ministers and congregations to the many little things on the doing of which all great things depend.

And it is a rededication not simply to a doing but to thinking and being.

Unless through all the meetings and conferences and studies of the Christ Crusade we can feel the power of God and the unconquerable love of Christ, it will be no Christ Crusade or anything else.

* *

THE VALUE OF CONTROVERSY

THEOLOGICAL controversies are now rife in several Orthodox Churches. They are engaging the minds of many persons inside and outside all the Churches, and have a conspicuous place in the newspapers.

There are some persons who deplore these controversies; they think no good can come from them, but only evil for all parties and all Churches. Others regret them, and think the time, energy and thought of both parties might be better spent in religious devotion, or missionary labors, or practical service. Not a few persons regard all controversies, and theological controversies in particular, as most futile and fruitless, for neither side learns anything and the truth is not furthered, and it is a wise man and a wise Church that avoids them. There is much in all controversies to justify these various attitudes toward them.

It is worth our attention, however, to seek to understand them and to discover their value, if they have any. Theological controversies arise from intellectual interests. There are persons to whom matters of truth are of the first importance. They desire to know the facts in the case, and the questions at issue, and the truths involved. These are not to be slighted, nor depreciated, nor ignored, nor are they to be put one side once they have become matters of attention and discussion. Both parties to a controversy are agreed on this. Where the controversy arises is in their difference as to the character of the alleged fact, the importance of the question, and the validity of the asserted truth. Is the virgin birth a historical fact? Is the question of importance to religious faith? Is the truth of the incarnation involved in it? These questions are inevitable, and so disputes arise over them, and consequently controversies take place in the Churches to which these are vital matters. We must always expect such controversies. They always have been, and always will be. They concern one matter to-day, and another to-morrow, and no one knows when and where they will break out next.

And they have their value and it is well for us to recognize this fact and appraise it rightly. These controversies tend to educate people in religious and theological matters. The preachers of the Churches in which the controversies are rife discuss the issue involved before their own people, and the preachers of other Churches do the same thing for their people, and the newspapers carry these discussions to the general public, and in this way the work of education goes on. More persons are intelligently informed on these questions to-day than ever before.

And even if the matters in controversy are not settled, but the parties come to understand each other, and the right to freedom for progressive thought is won, this is of immense advantage, and worth all it has cost.

Other Churches have gone through and beyond these controversies and won the right to freedom, and their progressive thinkers have remained in them and made for a general advance of the whole Church.

Moreover, truth is often discovered and furthered through controversy. If and when the interest of the disputants is truth, then discussion brings out new views. High debate makes clear new aspects of the subject. Development of thought is made through argument. The argument goes on *between* minds, but later it goes on *in* minds, and new truth is discovered, and an advance is made. This is the way of progress in science and philosophy, in morals and politics, so also in religion and theology.

All controversies, however, if they are to have value, should be carried on in a fine temper of generous spirit, and with docility and respect. There is an ethic of theological controversy as well as of the Christian religion, and it is the same in essence. All personalities, prejudices, egotisms, questioning of motives, anger, railing, and malice must be put away. Love of truth and respect for the minds of others should control.

It is a test of Christian character of men or parties or Churches when they carry on theological controversies. In all controversies let there be high debate and the Christian spirit.

D. E.

How Did Christ Come?

Frederic Williams Perkins

In the *Leader* for Dec. 22 we published a brief article from Dr. Perkins on "Who Came When Christ Was Born." This resulted in a request from several sources that Dr. Perkins prepare a sermon going into this matter more in detail. In view of the wide-spread interest in this subject, we are happy to give our readers this important contribution Dr. Perkins has made to the discussion.—*Editor.*

"The Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee; wherefore also that which is to be born shall be called holy, the Son of God." Luke 1 : 35.

I AM preaching this sermon in response to requests which seem to me natural and reasonable. The present day controversies between "fundamentalism" and "modernism" involve more than the specific issues so much debated, such as the virgin birth, the literal infallibility of the Bible, the deity of Christ and his second coming in bodily form, the blood atonement, the alleged irreligiousness of evolution, and the like. They are old issues, which many of us had supposed were closed. Their re-emergence is a symptom of something deeper. They involve the whole question of our attitude to religious truth—whether we are to use reason and common sense in this all-important field, as we do elsewhere, or are to rely on traditional authority, suppressing reason when the two conflict. It is wholesome to have people interested in that question and to want to know where a public teacher of religion stands. The discussion of the theory of the virgin birth brings the issue sharply to the front. Therefore I am preaching on it to-day.

A statement by one person of several who have asked for this sermon especially impressed me with a sense of duty. He said, in substance: "You are in a position to speak a fair and dispassionate word. You are in a free pulpit in a free church. You are not bound by creedal pronouncements, obliged by a church law to say at every service that you believe Christ was 'conceived by the Holy Ghost' and then impelled by a sense of truth to explain that those words do not necessarily mean what they originally meant and appear on the surface to mean now. You have no case to defend except the truth as it appears to your honest judgment. There is no fear of a possible heresy trial to becloud your vision. Therefore you owe it to us to explain what this discussion is all about, why many people can not accept the virgin birth as literal truth, and what meaning the time-hallowed story has if it is not accurate science."

That reminder seems to me to be timely. It certainly reawakens profound gratitude that I am a representative of a Church that can welcome truth from any quarter. And it reminds one that with such freedom goes responsibility for its helpful use.

Yet, in making these birth-stories the theme of a formal discussion, I confess to having to overcome a genuine reluctance.

I shrink instinctively from placing the beautiful stories of the nativity, so pure in feeling, chaste in speech, linked with our holiest associations, entwined with the sacred privacies not only of Christ's life but of all life, on the critic's dissecting table. But I do not put them there. It is the literalist who does that when he insists that we must regard a poet's interpretation as a treatise on biology. What I want most of all to do is to take them out of the region where they have to be the object of discussion and put them where their profound spiritual truth can make its rightful appeal.

And, furthermore, I have been disposed to trust human instinct to get at the essential truth of the birth-stories in spite of all the literalism that has beclouded them. Man is by nature more of a poet than he often realizes. Left to himself he is apt to discern the spiritual reality beneath the symbol. So is it with the star and the wise men and the angelic song to the watching shepherds. And so, also, in large measure, with the story of Christ's heavenly parentage. Most people sense the essential truth. They may accept the form of the story without thought, or they may wonder about it, or they may reject it. But they do not, as a rule, miss the central point—that when Christ came there was born into the world a unique child of the spirit of God. And so I have been accustomed to emphasize that and allow the letter to take its relatively secondary place.

And yet there are times when the question of the truth of the letter is forced on general attention. Such a time is now. The literalist is insisting that either the scientific accuracy of the virgin birth must be accepted or the whole spiritual pre-eminence of Christ has no reality. Under those circumstances the issue must be faced. People have a right to know the facts of New Testament scholarship that make the literal acceptance of the story difficult, if not impossible, to thousands of devout and loyal disciples.

I

Let us understand clearly the question at issue.

It is not whether Jesus is in a distinctive sense the Son of God. That is a question of spiritual fact, to be decided by spiritual tests. But the spiritual pre-eminence of Jesus is not involved in the question of how he came, nor may we properly prejudge it by terming one method of birth human and the other divine. Either, if a fact, is sacred. Either is divine if, by means of it, God sent into the world him who is Son of God and Son of Man. The spiritual value of Christ is intrinsically the same in either case. It is what it is, and no alleged supernal origin can enhance it nor can any proved human origin disparage it. It is important to keep the two questions in their proper relative importance, and, in any debate over the road, not to forget to rejoice over the arrival.

Nor is the question whether the virgin birth could or could not possibly have happened. It is a question of whether it actually did happen. In these days one would show the presumptuous boldness of ignorance to declare that the alleged event is too marvelous

and inexplicable to have occurred. But did it occur? That is a proper matter for candid inquiry. It can not be decided by discrediting the religious sincerity or Christian loyalty of those who question it.

Our reason is one of God's divinest gifts and we serve Him when we use it in the search for truth—use it reverently, with humble recognition that we may make mistakes, with clear understanding that the pure heart and the loyal will reveal truth which no keenness of intellect can fathom—but yet use it in testing the evidence for events alleged to have occurred in the physical world.

The birth of Jesus is such an event. The story of it, regarded as literal description, is the story of a physical process, whose accuracy is to be determined by scientific tests. We are not considering whether God sent Christ; if I did not believe that, I would not be preaching from a Christian pulpit. The question is how He sent him. That is what the nativity story tries to tell us. The nature of the story is to be decided by examining the gospels themselves.

Now the patent fact is that many devout Christian scholars and disciples, to whom the supremacy of Jesus is unquestioned, to whom the Incarnation is a central truth of the Christian faith, have come to think that the story of the virgin birth does not meet the tests of critical analysis of the gospels, of historical credibility, or rational probability. They question the theory not because they do not understand it—we accept many things we do not understand—but because the gospel story itself and the known facts of early Christian history seem to be against it. As a recent writer puts it: "The story affronts reason, and in these modern days there is growing up a belief—heretical as yet, but, nevertheless, to be reckoned with—that truth is reasonable." And Bishop Lawrence, in his very personal little book, "Fifty Years," has just said: "With the conservatism of my nature, I have always acceded to the tradition, but with a mind open to further light. Some thirty years ago, however, I was convinced that there is no essential connection between the belief in the virgin birth and a belief in the incarnation." He voiced the mood of an increasing number who, whether definitely rejecting the tradition or not, have come to regard it as an uncertain basis on which to rest the supremacy of Jesus.

II

What are some of the facts that have led such men to that conclusion?

The stories are a sort of preface to the gospels of Matthew and Luke. (Matt. 1 : 18-25 and Luke 1 : 26-38.) They differ radically in details. In Matthew the angel speaks a word of reassurance to Joseph, explaining why the virgin mother, only yet in the stage of betrothal, is with child. In Luke the angel Gabriel appears to Mary, announcing the miraculous birth that is to be. In other respects, especially in atmosphere and setting, the accounts are widely different. Furthermore, both of them move in a region where the mood is not historical but poetical. And where they purport to deal with historical prediction, the prediction does not accord with the event, in one instance at least. The angel announces to Mary (Luke 1 : 32) that "the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever." That prediction reflects the traditional Jewish Messianic expectation which Jesus did not fulfil, which, indeed, the very genius of his spiritual kingdom compelled him to reject. If Jesus did not come to sit on the throne of his father David, obviously no angelic messenger came from God to announce that he would.

The defender of the birth story may concede the legendary character of the details of the narratives, but insist that the central fact is not thereby invalidated. He may, on the contrary, contend that the very divergencies the more strongly emphasize the truth of the virgin birth as to which they agree.

That might be allowed if the story had the weight of evidence otherwise in its favor. But it can hardly stand if the story itself is suspected of being unhistorical. As a distinguished New Testament scholar asks: "Will two documents, each of which is seriously compromised, ever acquire, by being added together, that convincing force which individually they lack?"

There is another detail, this time in Matthew, which presents insuperable difficulty to a literal interpretation. The narrative explains (Matt. 1 : 22-23) that the miraculous birth happened that a certain prophecy might be fulfilled:

"Behold, the virgin shall be with child, and shall bring forth a son,

"And they shall call his name Immanuel."

The reference is to a passage in Isaiah (7 : 14). It was very much the habit of early Christian writers to find fulfilments of Jewish prophecy in events in the life of Christ. Sometimes the connection was spiritually suggestive, other times quite artificial and arbitrary. How is it in this case?

Read the whole incident in Isaiah 7 : 1-16 from which this quotation is taken. King Ahaz of Judah was in a panic because the kings of Israel and Syria were allied in war against him; "his heart was moved, and the heart of his people, as the trees of the forest are moved by the wind."

Isaiah was commanded by the Lord to assure Ahaz that the threatening peril will pass. In the vivid imagery of an Oriental preacher, he gives the king this "sign" to illustrate how speedily the danger will disappear: "By the time a young woman"—the Hebrew word translated "virgin" means any young woman, married or unmarried—"now with child shall have brought forth her son the danger will have passed, and in gratitude for that safety she will name him Immanuel, meaning 'God-with-us.'" That is the meaning of the passage, according to the testimony of any Old Testament scholar of standing today, whatever be his views of the birth of Christ. Isaiah was predicting in vivid and picturesque speech a political deliverance near at hand. He did not say to trembling Ahaz: "Do not fear these two kings; in seven hundred and fifty years the Messiah will be born." Matthew's interpretation of the prophecy is a typical instance of unimaginative Jewish literalism. It would fare ill with the Christhood of Jesus if it rested on no stabler foundation than that.

Now outside the prefaces of these two gospels, Matthew and Luke, no mention of the virgin birth is

to be found. It is utterly absent from Mark, the oldest of the gospels. No reference to it appears in the body of Matthew and Luke. The fourth gospel is wholly silent, which is the more significant in that the special interest of this gospel, as the prologue shows, is in the distinctly Divine aspects of the personality of Christ. Furthermore, no allusion to it appears in the book of Acts, nor in the epistles, especially those of St. Paul, which are older than the gospels. They were circular letters sent to churches in and around certain localities—Corinth, Ephesus, Philippi, Rome—for the express purpose of instructing the new and uninformed converts in the essentials of the Christian faith. Yet this doctrine, which traditional Christian teaching has for centuries made basic, the writers of letters not long after the death of Christ either did not know about or regarded as not being of primary importance.

As a matter of fact, it was not until about the year 150 that the virgin birth assumed any large importance in the official teaching of the Church.

We have, then, these facts: (1) that the birth-stories, in the only two places where they appear, can not stand historical criticism; and (2) that if the opening chapters of Matthew and Luke were lost, *not a single utterance or allusion in all the rest of the entire New Testament* would give so much as a hint of the story of the virgin birth.

But we have more than the impressive silences of the New Testament to consider. There are the significant contradictions.

Various casual references to Jesus' parentage appear in the gospels, and they assume that Joseph was his earthly father. For example: "Is not this the carpenter's son?" (Matt. 13 : 55.) "Is not this Joseph's son?" (Luke 4 : 22.) "Is not this Jesus, the son of Joseph, whose father and mother we know?" (John 6 : 42.) And, more strikingly, Philip says to Nathanael (John 1 : 45): "We have found him of whom Moses and the law and the prophets did write, Jesus of Nazareth, the son of Joseph."

The most arresting contradiction appears, however, when we study the two genealogies of Jesus in Matthew (1 : 1-17) and Luke (3 : 23-38). The discrepancies between the two lists need not concern us, but only their purpose, which was to establish Jesus' physical descent from David. To Jewish Christians that was a matter of paramount importance in proving the claim that Jesus was the expected Messiah.

Both genealogies *trace descent through Joseph.* Remember the point is not that Jesus might be regarded as a spiritual successor of David. That would not have satisfied the demand of a Jew. What he required was that he be shown that Jesus was of the seed of David, bone of his bone and flesh of his flesh. That was what the genealogies proposed to show, and in doing so they traced the descent through Joseph. If the compilers of the genealogies had known of a literal virgin birth, they must have sought to trace the Davidic descent through Mary.

This early acceptance of Joseph as Jesus' human father is even clearer in certain Syrian versions of the gospels, which were translated from Greek manuscripts older than any now known to exist. Our oldest manuscripts of the gospels date from the fourth century. But translations go back much earlier. A Syrian version of that sort was discovered in 1894. The divergencies in the birth-story in Matthew, as there given, from the form of it in our gospel are interesting and significant. They are in the direction of more explicit statements that Joseph was the natural father of Jesus. Thus in Matthew 1 : 16 it reads, in the Syrian version, "Joseph, to whom was betrothed Mary the virgin, begat Jesus, who is called Christ." Again, in verse 21, it reads, "she shall bear to thee a son," instead of "she shall bring forth a son;" and yet again, in verse 25, "she bore to him a son," instead of "she had brought forth a son." The trend is unmistakable. The farther back we go, the less prominent the traditional theory becomes.

To many thoughtful minds the most conclusive contradiction to the story is the fact that Mary herself seemed to be unaware of her son's peculiar spiritual greatness. Take the episode of Christ in the Temple. Was Mary, as one knowing, if only in her secret heart, the supernal origin and greatness of the boy, rejoicing in that sign of religious interest and spiritual precocity, exulting in its fulfilment of the angel's prophecy? On the contrary, she rebuked him in the words and tone in which anxious mothers have rebuked seemingly careless children in all time: "Son, why hast thou thus dealt with us? Behold thy father and I sought thee sorrowing." The boy was bewildered, as boys so often are at parents' density—"How is it that ye sought me? Wist ye not that I must be in my Father's house?" And then the writer adds: "They understood not the saying which he spoke unto them." Probably Joseph forgot all about it after they had reached their Nazareth home, but Mary—as mothers always do—"kept all these sayings in her heart." She was getting some new ideas about this gentle boy.

But apparently they fell far short of the reality, for later, when the twelve-year old boy had grown to young manhood and had begun his public career, she still could not understand him. That appears in a vivid incident narrated in the third chapter of Mark's gospel. Jesus was having his day of popularity, to the amazement and concern of his conservative friends, who tried to dissuade him, saying, "He is beside himself." At last word was sent him that his mother and brothers wanted to see him. He understood their feeling, born of protest against his boldness of thought and speech, the freedom that was to them eccentricity. They would suffocate his ardor in protective but uncomprehending affection. A great wave of loneliness of spirit swept over Jesus, as he realized that even his mother could not sympathize because she did not understand, and that men and women, otherwise strangers, who, like him, were trying to serve God, would be nearer to him than his own kin. In words sad almost to bitterness he cried: "Who is my mother and my brother? Whosoever shall do the will of God, the same is my brother and sister and mother."

How inconceivable, it would seem, both of these incidents of misunderstanding and bewilderment would have been if Mary had known, from even before her son was born, the unique greatness of Jesus as the story of the nativity relates it!

These are only a few of the considerations that

have led an increasing number of devout and thoughtful students to regard the story of the virgin birth as not history but sacred poetry, setting forth a deeper truth than science can tell. Time will not permit going further into detail. Nothing that I have been saying is new to the world of scholarship. It is all set forth in books written, for the most part, by men who are trinitarian in theology and without bias against traditional views of the divine significance of Jesus. Some of them believe in the virgin birth, but it is in spite of historical criticism, not because of it. They candidly allow that the doctrine is debatable. They freely admit the strange silences and perplexing contradictions that compel many others, of whom I am one, to question or reject it, especially as providing a very uncertain basis on which to rest the spiritual greatness of Jesus.

III

In connection with the foregoing analysis of the evidence for the virgin birth we can not ignore certain radical changes in thought that have made it difficult for the modern mind to accept it as literally true. Only a weight of testimony overwhelmingly in support of it could overcome these difficulties, and, as we have seen, that is precisely, to put it mildly, what does not exist.

The theory of the virgin birth grew out of the natural and reverent attempt to account for the new spiritual life which fellowship with Christ had produced. This vivid consciousness of new life was expressed by St. Paul in his assertion: "If any man is in Christ, he is a new creation." When, however, this fluid, poetic idea hardened into an official dogma of the Church, it was buttressed by certain habits of mind that long held sway, that influence many people to-day, but that are losing their hold on an increasing number.

The idea, for one thing, of the infallibility of the Church and its creeds was accepted for centuries. When the Protestant Reformation broke that infallibility, it substituted, alas! the literal infallibility of the Bible. Given either of those infallibilities, the truth of the virgin birth was settled. If there were contradictions in the gospels, the human reason must ignore them as mysteries beyond its power to fathom. That conception of the Bible has lost its hold on many minds, and with its passing has gone the support it gave to the miracle of the nativity. It has become a question to be decided on its merits. The doctrine of original sin, tainting all humanity, was another of the supporting doctrines. To Christians holding such a conception of the natural estate of mankind it was inconceivable, even impious, to regard the sinless Christ as coming by way of normal generation. And that forced another grave question. How was the Virgin Mary to be freed from this taint? Jesus was her child, if not Joseph's. Why could she not have transmitted humanity's original sin? This difficulty troubled the theologians of the Church for centuries, and was settled, for the Catholic mind, by the proclamation of the dogma of the Immaculate Conception of the Virgin Mary in 1854, by Pope Pius IX. The rejection of the whole doctrine of original sin by thoughtful and spiritually-minded Christians of modern times has loosened another traditional support of the virgin birth.

Clearly allied to that was the influence of the ascetic ideal of life, with its disparagement of the spiritual value of marriage, that dominated the Middle Ages and persists in large degree in the thought of the Catholic Church to-day. To put it frankly, marriage was regarded as a concession to the sensual elements in human life. The unmarried man or woman, preeminently the celibate monk or nun, more nearly realized the spiritual ideal and lived on a higher spiritual plane. In the words of John Milton's protest: "It was for many years that marriage lay in disgrace with most of the ancient doctors (*i. e.*, of theology), as a work of the flesh, almost defilement, wholly denied to priests, and the second time dissuaded to all, as he that reads Tertullian or Jerome may see at large." This disparagement of marriage as a necessary evil, as a sort of police regulation of the baser instincts of the animal in man, an insult to every pure-minded father and mother who is conscious of the mystical spiritual union that is completed and sanctified by the birth of their children—this low estimate of marriage, denied by the gracious presence of Christ at Cana's wedding feast, created a state of mind to which the story of the virgin birth strongly appealed. Only an unmarried woman could be pure enough to be the Holy Mother. It is needless to dwell on the effect of the passing of this fiction of the ascetic mind. To the modern spirit Jesus suffers no degradation from the idea that he was born of normal wedlock. Rather is wedlock lifted to a nobler estate.

But probably the story of the virgin birth has received its most tenacious and enduring support from the age-long habit of looking for signs of God's presence chiefly in the exceptional and the marvelous. Men have traditionally denied divine significance to that part of the world whose methods are formulated and processes known, and ascribed divinity only to the gaps in our knowledge through which some fresh revelation of God shines—"as if God," said Henry Drummond in fine irony, "lived in gaps!" Faith is headed for suicide when it takes that ground, for as the gaps in knowledge are filled in God is squeezed out, until His radiancy flashes precariously through the rising walls of a temple of science which, when finished, will exclude Him. That is the Nemesis that has overtaken faith in so many tragic instances during the last fifty years. The fear of it explains why even in the present day many cling to some shreds of the old discredited supernaturalism. They would maintain a few citadels, sore beset but yet impregnable, from which the spirit of God may now and then invade a godless world. One of those citadels of faith is deemed to be the theory of the virgin birth. If Jesus did not come that way, he did not, it is asserted, come at all as the Christ of God.

That general way of thinking of the relation of God to the world still lingers, but it is passing. The best modern thought no longer speaks of "God *or* Evolution," for instance, but of "God *through* Evolution," for the latter is but the ascertained method of His working. Special centers of illumination there may be, but they serve to light up the whole process and reveal its meaning, not to advertise its ungodly

darkness by contrast. God is in it all or in none of it. We no longer call a thing divine because we don't know how it happened. The universe, to modern thinking, is not a bifurcated phenomenon, part of it orderly and therefore natural, part of it abnormal and therefore divine. The "super-natural" is the implied factor in all the processes of nature, as truly present in the mystery of normal childbirth as in an unparented prodigy.

This new way of thinking of God's presence and mode of expression in His world does not of itself compel us to reject the literal truth of the virgin birth, but it changes our whole attitude to it. Jesus is no longer stripped of divine significance and power as Son of God if he was born after the manner of the sons of men. Our belief in him as the Christ no longer commits us beforehand to a theory of the manner of his birth. Once again that is a question to be decided on its merits.

To sum up this portion of our study: The changes of thought in modern times concerning the infallibility of Church or Creed or Bible, original sin, the spiritual estate of marriage, and the relation of God to nature, have deprived the literal interpretation of the story of the virgin birth of strong dogmatic supports. They have produced a state of mind that demands convincing evidence of so unique a phenomenon, which is precisely what does not exist. And they have weakened the assumption that only by a miraculous birth could God send Jesus to be the world's Christ.

IV

Is, then, the story valueless? Would the gospels be as complete without it? Does it tell no truth?

On the contrary—and let this be remembered as my message when all the rest is forgotten—it tells an all-important truth, which transcends all that science can tell, and of which creative imagination is the native mode of speech.

In profound reverence and candor, does not the story mean this?—that in the spiritual endowment that made Jesus the Christ he was veritably the child of the Holy Spirit. Compared with that heavenly heritage his human parentage so little accounted for him as to be practically negligible. After the flesh the child of Joseph and Mary, child of a Nazarene home in the province of Palestine; but how little that really matters, in terms of what we know him to be, does that tell! We have hardly grazed the transfiguring truth that impels a heedless, noisy world to pause at Christmas and pay at least outward homage to the Bethlehem babe. That truth is that when Jesus was born there came into the world, as not before or since, the very life of God, as the friend and companion of struggling humanity. The human origin fades into unimportance beside the heavenly. If sympathetic imagination be given its rights and we read as poets rather than as scribes, that is what the deathless story of the heavenly birth says.

It is the universal mystery of double parentage that confronts us of which we are made supremely aware in the personality of Christ. We are all "conceived by the Holy Ghost" as children of God. How that divine parentage is interblended with our human parentage no one knows. No student of heredity can solve the mystery. In the case of most of us, alas! the signs of our divine descent are too uncertain and dim to cause a wondering world to speculate whence we came; albeit many a mother, spiritual kinswoman to the Galilean madonna, sees in the eyes of her babe gleams of celestial glories. But when Christ came, and even more in the transfiguring afterglow of his going, his heavenly parentage was the simple and obvious reality. The annalist could tell the outward story, but only the insight of love could tell the meaning.

"The Holy Spirit shall come upon thee and the power of the Most High shall overshadow thee; wherefore also that which is to be born shall be called holy, the Son of God."

IV—The Misconduct of the Minister

Daniel Evans

THERE are temptations to various kinds of misconduct to which a minister is exposed and to which he may succumb. He can do, and may do, and some ministers actually do, the kinds of wrong that are mean, petty, small, vulgar and disgraceful. There are no temptations from which he is exempt because he is a minister, and nothing he may not do, in money matters, business, politics, social life, and in relation to God. We, however, have in mind now misconduct of a minister with a woman. It is not a nice subject—nothing's nice that's sinful—but this is no reason why we should ignore it. Indeed, we can not ignore it. The subject is forced upon our attention, alas, all too frequently, by such misconduct of some minister, printed abroad, and given place on the front page of the newspaper because it is excellent "copy." Ungentlemanly conduct of a minister with a woman hurts him; indiscreet conduct jeopardizes his own character and the woman's reputation; immoral conduct with her wrongs himself and the woman, the community and the church.

There are certain reasons why a minister must always be on guard against this temptation.

He is a man like other men. The modern minister is proud to think and feel that he is like other men, that in becoming a minister he did not cease to be a man, and his church and community have much to say about ministers being red-blooded men. Very well, but if a man, and such a man, then he is one with the elemental passions of other men. He is as susceptible to the sex passion as they, and if it is not sublimated, diverted to higher ends, and moralized, he is exposed to all its temptations, and may fall as other men.

Moreover, a minister is more exposed to such temptations than any other person in the community. No man has such *entree* into homes, morning, noon and night, as he. Neither the lawyer nor the physician has such *entree*. They do not, in their professional capacity, visit the homes when there is no legal trouble,

or illness. The minister is always, one may say, in his professional capacity. He can come and go when and where he pleases. This shows the amazing confidence in, and respect for, the minister that all sorts of persons have. It is the finest tribute that can be paid to the ministry.

Then, too the, minister is exposed to such temptations because of his very work as the servant of religion. Religion and sex are intimately related. The history of religion in general, and the history also of our own religion, give full proof of this. And the psychology of religion has made us familiar with the striking phenomena of religion and adolescence, and the Freudians are taking the lid off and showing us what goes on in the unconscious and the subconscious, Some even make the sex impulse to be the origin of religion, and to constitute its nature.

It is not necessary to go to this extreme to see, since religion is so profoundly emotional and close to the very springs of life and conduct, that what affects the emotions, either by excess or by exhaustion, will have its effect upon the elemental passions, and thus leave a man exposed to sex temptation. This relation, perhaps organic correlation, sh*k*ould be called to the attention of theological students, and young ministers, The older and more experienced ministers already know the truth of these things. Writers make use of these facts. It is the *motif* of some searching studies by the psychologically minded novelists. A minister would do well to read Harold Frederic's "The Damnation of Theron Ware," and W. Somerset Maugham's "Rain," in his volume, "The Trembling of a Leaf."

The effects of such misconduct upon the part of a minister are tragic enough. The effects in his own life are obvious. They undermine his character, shatter his reputation, spoil his career, and give him a taste of real hell, here and now, when he sees himself in the glaring light of the pitiless publicity of the press, and looks upon the suffering of loved ones and dear friends.

The consequences do not stop here. They affect the person wronged. There is the destruction of confidence in a minister, the crash of an ideal, the fall of an image with the feet of clay. Then, too, the Church and religion suffer grievously. They are brought into discredit and suffer disgrace. They are made the occasion, and even the subject, of the grinning laughter by the sons of Belial; good causes are impeded; the community suffers moral damage, and the Church an almost irreparable wrong.

In view of this temptation, and the tragic consequences which follow when the minister falls, there is need of utmost care and caution. The safety of the minister lies in his pure, strong character which is won at the cost of much discipline, and kept only by wholesome fear and trembling, eternal vigilance, and the daily prayer: "Lead me not into this temptation." The greater the minister, and the more truly Christian, the more he realizes the truth of these things. He can not hear, or see, or read of the misconduct of any minister without praying that the knowledge of such a tragedy may purge his own soul.

Cruising Around These United States

XI Aggressive Unitarians in Washington

John van Schaick, Jr.

YESTERDAY there came to our apartment a postal card sent out apparently to the mailing list of a club to which my wife belongs, and advertising four special services at All Souls Unitarian Church on "The Inevitable Readjustment of Religious Thought." The first of these services was to-day, the subject was "The Divine Law of Change," the speaker the pastor, the Rev. U. G. B. Pierce, D. D.—and I went.

This society has been holding services in theaters for some time, pending the construction of a new $500,000 National Church, now almost done. In the old All Souls Church at 14th and L Streets the average attendance was 300. When they went to the Knickerbocker Theater in the uptown residence district it became 600. When the roof of the Knickerbocker Theater crashed down one stormy Saturday night, the congregation moved down to Keith's Theater at 15th and G, N. W., as near the actual center of Washington as one can well get, and again the average attendance jumped up, to 800 people.

To-day there must have been a thousand people. The service was broadcast.

Knowing Dr. Pierce so well, I was curious to see if the great stage would not dwarf him and the environment lessen the effectiveness of his message, but it did not. A cellist, a pianist, a bass and a soprano soloist ably supported him.

The only announcement was one giving the history and belief of the church—made especially for the thousands at home listening in at the radio, many of whom had probably never heard of a Unitarian, and many others who had distorted ideas about what they believed.

Founded in 1821—now over a hundred years old—"this church is dedicated," as Dr. Pierce said for the benefit of the patrons of W C A P, "to a religion but not to a creed."

"Neither upon itself nor upon its members does it impose a test of doctrinal formulas. Love to God and man and the perfecting of our spiritual nature it regards as the unchanging substance of religion and the essential gospel of Jesus. Consecrating itself to these principles, it aims at cultivating reverence for truth, moral character and insight, helpfulness to humanity and the spirit of communion with the Infinite. It welcomes to its worship and fellowship all who are in sympathy with a religion thus simple and thus free."

The Old Testament lesson was from the 50th Psalm, beginning with the words, "The Mighty One, the Lord, hath spoken." The New Testament lesson included those words dear to the true Unitarian heart and which ought to be read and pondered by all Christians—First Corinthians 14 : 15: "I will pray with the spirit and I will pray with the understanding

also; I will sing with the spirit and I will sing with the understanding also." Dr. Pierce's text was from First Corinthians 13 : 11: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things."

"Where there is life, there is change," Dr. Pierce began. "Where there is no change, there is no life. Change is the measure, the end and the condition of life." That was a typically Pierce utterance, clean cut, clear, thoughtful, even epigrammatic. "There is no particular field to which the divine law of change is limited," he went on. "It is not only the main prerogative of the Christian, it is his duty. Without change the divine life can not enter into us.

"We would consider it one of the greatest of afflictions to have our child change steadily, grow, develop until the age of twelve, and then have change stop. It is no less a calamity to let our moral and spiritual perceptions be arrested.

"It is a deep attestation of the genius of Christianity that it began by summoning men to change. The first word of Christianity was 'Repent, for the Kingdom of Heaven is at hand.' Repent means change your mind. It was true then, true before then, true now. The Kingdom of Heaven is always at hand for men whose minds are flexible and open.

"What were the two great figures Jesus used? The Kingdom of Heaven is a seed. The Kingdom of Heaven is like a child. Whatever children may have or not have, they are characterized by growth—change —to-day this, to-morrow that.

"Christianity is a religion of change. Wherever it has gone, it has changed things. It has been a reformation here—a divine purifying flame there.

"The race has moved steadily from religion as a tradition to religion as an experience.

"It is not the canned goods on the shelves, not the piles of loaves in the baker's window, which feed me. It is the tiny bit of food which I take in and digest. It is not the sacred books of other nations, it is not the thirty-nine articles of other Churches, which feed me spiritually, it is that part of Divine revelation which I know to be the truth.

"We know that the Old Testament is a collection of legends, myths and folk lore as well as history, intensely interesting to the anthropologists, archeologists and entomologists. Living in Washington with the Smithsonian Institution, the National Museum, the Bureau of Standards, all manifestations of the Divine life, it would be little less than impiety for me to pass by what they say about this folk lore of the past. There is divine change in our view of the Old Testament.

"What we find to be true about anything, is the sacred thing to us. It is not the creeds we recite or profess which save us, it is the still small voice within.

"My second observation is that the race has moved steadily from the religion of miracle to the religion of law. The reason the modern man finds it impossible to believe in miracles is because of his growing moral sense. Nine times out of ten in the miracles, even those of the good book, there is an immoral element.

"Take the miracle of Elisha and the she bears. Orthodox commentators say that this miracle was God's appointed way of teaching Israel that it was neglecting the education of the children.

"The Lord of the universe does not give bald-headed men the power to summon she bears. It would be a cruel, wicked thing if He did. If the Lord of the universe had wanted to work a miracle, He could have given Elisha a new head of hair. Instead He maimed and scarred for life two score or more of little children. Is not the immorality obvious? The story is simply one of a cycle of stories told to magnify Elisha.

"There is another story told in all four gospels. It is probably in substance authentic. It is the story of the man with the unclean spirit—the lunatic which comes out of the man is sent by Jesus into the swine and two thousand of the swine rush violently down the hill and commit suicide. The objection I raise to the morality of this transaction viewed as history is that of Thomas Huxley: 'Who paid for the swine?' What right has the teacher of religion to go about the country and work his miracles at other people's expense?

"But it is not a miracle. It does not purport to be one. It is a parable. It tells us in the language of the Orient that many men and women allow themselves to be motivated by a spirit which, if it existed in the brute world, would drive the brutes to destruction.

"It is a parable and literally true. We have many ways of tickling our appetites. If we could transfer these ways to groups of animals, we would see them go over the precipice.

"There is the miracle of the crucifixion, death and resurrection of Jesus. In all four of the gospels it is told. It is a dramatic representation of the truth that Jesus was put to death in the body and quickened in spirit. We regard the story of the resurrection of Jesus as a solemn and beautiful vindication of the statement that truth crushed to earth will rise again. The immorality of the miracle is this: It is said that 'God is no respecter of persons, but in every nation and generation he that worketh righteousness is accepted of him.' According to this story, age after age passed away when broken-hearted fathers and mothers laid away bone of their bone, flesh of their flesh, without a word coming out of the blue that all was well. In a little country the size of Connecticut, surrounded by a group of incompetent witnesses, this miracle is said to have taken place. The truth is that God is no respecter of persons. In every age He has His prophets. He has never left a nation without a leader.

" 'I hope the day will come,' said Max Muller, 'when you will be told not that you can not be a Christian unless you believe in the miracles, but that you can not be a Christian unless you can believe in Christ without miracle.'

"When Jesus was arrested and convicted, put on the cross, and was dying, his persecutors said, 'Let him now come down from the cross and we will believe on him.' He had a fair chance to work a miracle, but he did not. He lived like a saint, He died like a martyr. 'If they will not believe Moses and the prophets,' he had said, 'they will not believe if one were to rise from the dead.' "

It was an impressive utterance. The people hung on his words. He seemed the teacher of a new age. What the teacher had said, people were discussing as they walked up the avenue.

As one of the former trustees of All Souls said to-night: "Pierce was at his best. He sends light into the dark places. He makes us understand."

This teacher, preacher, leader, Ulysses Grant Baker Pierce, has been minister of All Souls Church for twenty-three years. He is a Providence, R. I., man, fifty-eight years old, and since graduation from college at Hillsdale, Mich., has earned his B. D. at Harvard and his Ph. D. degree at George Washington University. Before coming to Washington he had a three-year pastorate at Pomona, Cal., and a four-year pastorate at Ithaca, N. Y.

When Edward Everett Hale died, he was serving as chaplain of the United States Senate. Dr. Pierce was elected to succeed him and held the position for four years.

As a rule, however, Dr. Pierce has not accepted positions which might interfere with his work as the head of a great city church. And as the head of a church he has not allowed various ramifications of the work to interfere with his opportunity as a preacher. When he came to Washington the Board of that day said to him: "Put first things first. Don't let us ride you to death. Your big task is to cheer and inspire us on Sunday. Don't let us wear you out during the week so that you can't do your real work in the Sunday service."

And so, though Dr. Pierce has gone here and there, made many calls, attended many funerals and weddings, preached to many schools, he has saved time for study and meditation.

Among the by-products of his study are the two interesting little volumes, "The Soul of the Bible" and "The Creed of Epictetus." The former is used extensively in our own denomination for scripture readings in the Sunday service. It is just what the title claims. He publishes the parts of the Bible where the literature reaches its greatest heights, with chronology set aside just enough to bring together utterances on a single subject so that each reading drives home one great thought.

The book on Epictetus, in much the same way, gives us the substance of the writings of the philosopher, making many of us realize for the first time how great Epictetus really was.

Both books show the scholarship, the culture, the careful workmanship of a man who can't or won't do anything in a slipshod or careless way. "He subsoils," said Dr. Edward Everett Hale to me once in his deepest voice.

And I who have lived beside him for twenty-two years or more have come to see how human this scholar and preacher is, how delicious his sense of humor, how he laughs away the hard things which fall to his lot as to the lot of every pastor, and how persistently, courageously, efficiently, he goes on with a day's work and a year's work which steadily is becoming the work of a lifetime.

All Souls Church has the prestige given to it in Washington by faithful laymen like John Quincy Adams, John C. Calhoun, Millard Fillmore, Wm. Howard Taft, Daniel Webster, John D. Long, John W. Weeks, Charles Sumner, George F. Hoar, Justice Story and a host of others—Senators, Judges, Congressmen—who have been builders of the nation.

No finer single group of people can be found in Washington than the large group who are supporting All Souls and Dr. Pierce.

With a new church, in a commanding position, the outlook for its future usefulness is bright.

Man! They Are Already Sprouting!

Kirby Page

SAID one newspaper reporter to another at the Student Volunteer Convention in Indianapolis, "Would I be justified in saying that in this Convention the seeds of an American youth movement are being sown?" Said the second reporter to the first, "Man! they are already sprouting!"

No better interpretation could be given of the significance of this great gathering, composed of some six thousand students from practically all of the colleges in the United States and Canada, together with representatives from many foreign lands.

There is general agreement that this was in many ways the most significant student gathering ever held in this country. There are two aspects that stand out above all others: first, the unusual degree of democracy, and actual participation by students, and second, the seriousness with which they faced the implications of the Christian Gospel in economic life, race relations and international affairs.

A student presided at the opening session and made the first address. Three sessions of the Convention were turned over entirely to the students. On two occasions, they were divided into forty-nine discussion groups where they selected their own topics for consideration and discussed them in the way that seemed best to them. It is illuminating to know that the two subjects which were selected by the most groups were race relations and war. About forty of the forty-nine groups discussed these problems at one or both of the two sessions. On the closing day of the Convention, eight students were selected by their fellows to speak before the Convention. Four of these students spoke upon race relations and four upon war. A Southern white student presented the typical point of view held by his group. A Northern white student did likewise. A negro student spoke for his race, while the Orientals were represented by a student from the Philippine Islands. Four attitudes toward war were presented by four students. An opportunity was afforded for a vote upon the question of war, with the following results:

One hundred and fifty in favor of the first position, which was: We believe that preparation for the emergency of war is the best way to avoid war; therefore we urge our nation to prepare that any future war

shall be brought to a speedy and righteous termination.

Four thousand in favor of the second position, which was: We believe that war is un-Christian and should be abolished through a process of education, but that non-resistance is now impracticable, and that occasion may arise wherein it is our duty to engage in war after all means of prevention have failed.

Five thousand in favor of the third position, which was: We believe that war is un-Christian and that the League of Nations is the best means of preventing it, but we should resort to war in case an unavoidable dispute had been referred to the League or World Court without successful settlement.

Seven hundred in favor of the fourth position, namely: We believe that henceforth war is an utter denial of Jesus' way of life, ineffective as a means of settling differences between nations. Therefore, we declare our resolve not to sanction or participate directly in any future war.

There were many great addresses given, those by Sherwood Eddy, Studdert Kennedy and Dr. Mott being the most notable. A significant phase of the program was the series of addresses by representatives from China, Japan, India, Mexico and other foreign lands.

But after all has been said, the two things that really set this convention apart from its predecessors were the degree of democratic participation by the students and the vigorous emphasis laid upon the social implications of our Gospel. Only this morning Dr. Mott said to the writer: "We have a generation of students now whom we can trust. All they need is guidance."

Some Fundamentals

Vincent E. Tomlinson

"The stone which the builders rejected is become the head of the corner." Mark 10 : 10.

THE fundamentalists of Jesus' time did not know a corner-stone when they saw it. They had a lot of doctrines which they called "orthodox," which they insisted people should believe, but him, the true leader of his time, they rejected. "We know that God spake unto Moses, but as for this fellow we know not whence he is." I sometimes wonder if history is not always repeating itself in this respect, if the vociferous defenders of the faith, the champions of what is sound, are not always a lap behind. Their very conservatism and cocksureness use up so much of their energy they haven't any left to keep abreast of the times and discover new truth, or even old truths in new lights.

From the day of the Scribes and the Pharisees until the present, if one were to make a list of the noisiest defenders of truth in whatever department of human endeavor, we would find them to be, almost without exception, brakes on the wheel of progress—earnest men and women often, thinking as the enemies of Jesus did they were doing God service, but with more zeal than wisdom.

The papers are full of what the fundamentalists tell us we ought to believe in matters of religion. If we do not accept it we are "unsettling faith," "we are traitors to the Church," "we have denied Christ," and a great many more dangerous and discreditable things. What they do not see is that one can disagree with them and still be honest, indeed, that perhaps he has a sounder reason than they for his opinions.

Now what are some of the things so very important which the fundamentalists insist upon, the bedrock things in religion as they esteem them? One is the virgin birth. They can not see how Jesus was divine or his religion clothed with supernatural authority unless he was born in a different way from the rest of us. Because he had a human mother and the Holy Ghost for his father he is endowed with special powers not found in other men, and his religion has a sanction it would not otherwise have.

While this theory has had many adherents, to others with modern minds it means very little. They are not so much interested in how Jesus came into the world as in the fact that he is here. His truth is its own authority to them, and it is not helped any by claiming for it some special supernatural sanction. Indeed if the full story were told they feel that this external authority with which some endeavor to buttress the Christian religion weakens, rather than strengthens, it. In putting it in a class by itself they take it out of the wider field of human interests. In their endeavor to honor Jesus they render him ineffective. If the Master were not tempted as we are, if he did not really suffer, how can we gain strength or courage from his example? How can we feel ourselves in vital touch with him?

I confess to you, after giving the matter a great deal of serious thought, I can not see how putting the birth of Jesus in a different class from that of God's other children adds any honor or potency to it. I believe such a doctrine grew out of a false conception of human nature. And in seeking through a virgin birth to exalt Jesus disrepute is thrown upon that natural process which is no less divine, whereby we all have taken our place in this world.

More and more as people enter into the spirit of Jesus' life and are moulded by it do I believe they will esteem it a matter of indifference how that life came into being. We do not think any more or any less of Abraham Lincoln because he was born in Kentucky of poor parents. We honor him because of the mighty service which he rendered his country, because of the inspired words which he uttered at Gettysburg and in the Second Inaugural. So with one of our own poets would we say of Jesus,

"If Jesus Christ is a man,
And only a man—I say
That of all mankind I cleave to him
And to him I will cleave alway.
If Jesus Christ is a God—
And the only God—I swear
I will follow him through heaven and hell,
The earth, the sea and the air."

Another of the fundamentalists' favorite doctrines

is the infallibility of the Bible. Unless we have this, they tell us, we have nothing, and those who question it in any way are joining hands with the infidels to overthrow the word of God. In recent sermons on the Bible we have gone into the matter quite extensively and do not need to enlarge upon it here. Suffice it to say that in opposition to an infallible pope the Protestant Church invented the doctrine of an infallible book, claiming for the Old and New Testament writings more than the authors of them did. That the Bible is full of truth we all know, that it has sufficient to guide us over the way of our mortal journey and through the Valley of the Shadows we also believe, but to make the book the fetish the fundamentalists do, to claim for every word equal authority and for the ethics of Jacob the same authority we do for the ethics of Jesus, is to hopelessly confuse the mind and weaken the influence of the Bible among those who think.

It would be convenient of course if we had something infallible that we could slavishly depend upon; but the authority for truth does not lie in an office, or a book, or any outward thing. It lies in the soul, in the power of the mind and heart to try out principles of life and accept those which are wholesome and upbuilding in their influence. With even a standard the light which the Bible has to throw upon life is invaluable; but we do not honor it or honor ourselves to treat it with superstitious reverence and quote it without any reference to what called forth the words or the time in which they were spoken. We must prove all things and hold fast that which is good. And here again the stone which our fundamentalist friends are rejecting, a sensible interpretation of the Bible, I believe will become the head of the corner.

Another doctrine with which fundamentalism does valiant service is the second coming of Christ. It is very picturesque as they present it, and, it must be confessed, with many minds, impelling. As they teach it Jesus is coming back to the earth almost any time in power and glory to assert his authority, overthrow his enemies, and reign in righteousness. The criticism of this view as it is commonly presented, is that it is spectacular rather than spiritual.

Here again the visible and outward are exalted at the expense of the ethical and eternal. Supposing the word should come, flashed over the wires or by radio, that Jesus had returned to Palestine. That he had come in kingly power to set up his throne there, to overthrow his enemies and purge the earth. Of course all those who called themselves his followers would want to flock to his standard; but how many could? It would be a physical impossibility to get the people who would want to see Jesus across the ocean, and when it came to making an army of them to redeem by the power of his might the earth, how would that differ except in numbers from Napoleon's return from exile or the Kaiser's resumption of power in Germany? Oh, say our millennial friends, Christ would come in another spirit and conquer in a different way. But in their glowing accounts of his return and his triumph over his enemies it is hard to distinguish between him and a conquering Caesar or an Alexander.

Said he when he left the little band that loved him, "It is expedient for you that I go away, for if I do not go, the Holy Spirit will not come." And the coming of Christ to hearts through all the centuries, and throughout all the earth to-day, is a greater tribute to his prowess and the power of truth and love than all the triumphs of conquering heroes, all the spectacles of pomp and show. Said Phillips Brooks in his hymn, "O little town of Bethlehem," concerning the coming of Christ, and none knew the truth better than he—

> "How silently, how silently
> The wondrous gift is given!
> So God imparts to human hearts
> The blessings of His heaven.
> No ear may hear his coming
> But in this world of sin,
> Where meek souls will receive him still,
> The dear Christ enters in."

We can not have too much of Christ coming in that way to redeem and bless; but a very little of the spectacular way with its outward victories would suffice. In trying to honor Christ, to many of us, our friends of the millennial dawn only cheapen and dethrone him, and once more pass by a stone that is fitted to be the head of the corner.

If you have followed me at all sympathetically you must be saying our preacher evidently thinks there is something greater than theology and the common interpretations of it, and he most certainly does. He thinks life is greater, and all our creeds and liturgies, our Bibles and our Sabbaths, are only of value as they minister to life.

This is a fundamental greater than any of these theological fundamentals that I have been dealing with. We are getting down to bedrock when we are talking about this real fundamental.

What interprets life? What builds it up? What gives it cheer and comfort, stability and merit? Questions earnest men and women are asking, and all our church-going and religious professions are tested accordingly.

That is something which ministers who are talking about fundamentals should make most fundamental of all—that man was not made for our creeds but that our creeds are made for him.

Over in Italy after the war they were airing their theories and loafing on their jobs. Things were going from bad to worse. Classes and groups of society blaming each other and arraying themselves against each other until industry was fast becoming paralyzed, and the nation hopeless. Then stepped forth from the ranks of the people a vigorous, compelling man whose slogan was "We must dig down to fundamentals, we must understand that Italy will have no peace nor make any real progress until we stop our wrangling and theorizing and every mother's son of us gets back on his job and puts in a full day's work." And the common sense of it coupled with the downright earnestness with which he said it, brought swarming to his standard a host of real lovers of Italy, and the bloodless revolution was brought, and Italy, we are told, is busier and saner and happier than she has been in years. That is the kind of fundamentalism I believe in. One that gets out of the field of mere discussion and does things.

Another field where I would like to see it tried is the home. We are having all sorts of explanations why so many children do not amount to more. The schools are blamed, the churches are blamed, the war, the "movies" and the children themselves, but how would it be to have a little fundamentalism here and say the first line of defense is the parents? If they do not stand up to their responsibility and set their children a good example nothing else will take their place. Nineteen out of twenty of the men and women who amount to anything to-day had a good mother and good home influences. When in their hot-blooded youth they were inclined to be wayward it was this quiet, loving influence that kept them straight. There is no substitute for it. As long as we have some real mothers, and a few fathers to encourage them, we will have some decent morals and be a respectable people. And that is another kind of fundamentalism I would like to read more of in the daily papers, and less of the theological one which the ministers are stirring up.

The theme is an inviting one; but I must not weary you. I like the word "fundamental." It is a strong word, it speaks of basic things. But the point I make is we must all be allowed to choose for ourselves what we think are the fundamental things in religion and in life. And if some of us can not get up very much enthusiasm over some of the issues which our ministerial brethren are raising perhaps we are none the less interested in the basic things that really make for human well-being. Perhaps we are finding corner-stones upon which to build our lives not so much in disputed questions of theology as in that interpretation of religion voiced by one of the old prophets, "For what doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God?"

Copernicus and the Fundamentalists

AN article worth reading and filing is published in *Scribner's Magazine* for January on Copernicus and the Fundamentalists, by Henry S. Pritchett, president of the Carnegie Foundation for the Advancement of Teaching.

"Men grow into civilized communities through the acquisition of a few fundamental truths. The realization of religion as the divine life in the human soul, the right of civil liberty, obedience to law and equality under it, the duty of service to fellow man and to society, security in that which one has lawfully acquired—these are the fundamentals without which the life and progress of civilization are impossible. They have been won out of the long travail of our race. They are at the bottom of every great human endeavor—religious, educational, political. And these three are not separate, unrelated causes. They are all phases in the working of that far-flung divine energy out of whose development in human life truth and beauty and service find expression. To recall these fundamentals, to preserve them, to keep them alive and fruitful in the new applications of human experience, is the highest service of wisdom. The fundamentalists who render this service are the saviors of civilization and the prophets of all true progress.

"But the hard experience of the world proves that those who assume the role of fundamentalists are not always fundamentally minded. Only too often, with the best intentions, they have crucified civilization in the name of that which was not fundamental but relatively trivial.

"In the upheaval of our world-wide confusion of to-day we are passing through a revival of fundamentalism and, as in the older days, the fundamentalists sometimes mistake those things that are unimportant for those things that are essential. It may be fitting to recall, at such a moment, one of the searching experiences which the world has had with the fundamentalists."

Dr. Pritchett then tells us that the present year is the 450th anniversary of the birth of Nickolai Copernik—known as Copernicus—how Copernicus wrote just one book and that on the movements of the heavenly bodies, that this book was placed in his hands when he lay dying, that there is no English edition, that it has been read by only a few wise men, but that it changed the thinking of the race about the universe and man's place in it.

That changed thinking came after one of the most prolonged conflicts with the fundamentalists the world has known.

Dr. Pritchett describes with the simplicity of full knowledge, the old Ptolemaic theory, held for 1,500 years, the earth the center of all things, the sun and planets going around it, and how this theory had become a part of the philosophy and theology of the sixteenth century. "It was a theory vastly satisfying to human egotism." Man liked to think that everything revolved around him.

Then comes the story of how hard it became to reconcile observed facts with this old theory. The planets did not behave right according to it.

Finally along came a man who was not a great astronomer. He was a simple canon of the Cathedral at Frauenberg, he was a doctor with a free practise among the poor, and a mathematician studying the planets. In his studies he came to see how simply and naturally all the motions of the planets could be explained if he accepted the theory of a revolving earth, turning on its axis every twenty-four hours. the inclination of the axis of the earth to the plane of motion and the annual motion around the sun.

"Under his conception," said Dr. Pritchett, "the earth was no longer the all important center of the universe, but a relatively small planet circulating in an immense orbit around a central body, the sun."

For fifteen years after Copernicus reached his conclusion he did not state it publicly. Finally friends induced him to publish his book. There is a touching dedication of the book to Pope Paul III, in which Copernicus begs the Pope to defend him from those who would be sure to criticise and attack his theory "because of some passage of Scripture which they have falsely distorted for their own purposes."

Few modern writers in either the field of science or of religion have written with so much fairness of what happened in the old fundamentalist war which followed this publication as Dr. Pritchett.

"The book of Copernicus was a blow," he writes, "not simply at the science of his day but at that human egotism that lay at the bottom of the current philosophy and theology. These rested on the assumption that the whole universe was made for man, that the flowers bloomed for his pleasure, that the fields

rendered their fruits for his use, that the sun and the earth were his, and that even the universe of stars was made for his instruction and enjoyment. The conception that the human race and its place of habitation occupied a modest position in an illimitable universe of suns and planets not only was utterly distasteful to the philosophy and theology of the time but it outraged the accumulated human egotism of fifteen centuries.

"Fortunately for himself, Copernicus did not live to see the storm of condemnation that fell upon his theory. The fundamentalists who were shocked at the notion of a moving earth were not confined to the rulers of the Holy Catholic Church, as we are sometimes wont to assume. Luther and Melancthon condemned the Copernican theory as heartily as the officers of the Inquisition. The assumption, said Luther, of the motion of the earth in its orbit can not be true, since 'the Holy Scriptures state that Joshua bade the sun stand still and not the earth!' The Church indeed had in its hands the power to coerce men, and it did not hesitate to use it against the advocates of the Copernican theory. There are few chapters in human history more saddening than the trial of Bruno before the Inquisition for teaching the revolution of the earth, and his condemnation, his handing over to the secular authorities, and his burning at the stake in February, 1600. There are few experiences in the history of human thought more humiliating than the picture of old Galileo, under threat of torture, recanting his teaching and declaring that the opinion of Ptolemy was true and indubitable. His recantation is a touching story and has been a fruitful source of controversy for nearly three centuries. It is clear that, after his discovery of the satellites of Jupiter with his little telescope, in his abjuration he perjured himself, but one may well forgive the old man for not accepting martyrdom in defense of a theory which he knew would in the end make its own way.

"In this matter of tolerance toward the theory of the earth's motion, no group of men had cause for intellectual conceit. For a hundred and fifty years, not only the Catholic and Protestant theologians but the philosophers and scientists of the world showed great hesitation in facing honestly the growing proof of the Copernican theory. Francis Bacon, whom we rightly look upon as one of the fathers of modern scientific methods, failed to envisage the relative values of the Ptolemaic and the Copernican theories, and over a series of years continued to argue against the conception of an earth rotating on its axis and circling in an orbit around the sun."

What brought the world to acceptance of the Copernican theory was the progress "of impartial sincere investigation." Kepler, Newton, Foucault, made their contributions. "The gradual accumulation of exact knowledge" made this theory "a part of the intellectual equipment of every civilized human being." It is always so. The road to truth lies "through hard work, open mindedness, through tolerance, through honest and clear thinking."

"The indictment against the fundamentalists of the sixteenth and seventeenth centuries who persecuted men for entertaining the theory of Copernicus was not in their doubt; it lay, first of all, in their crooked thinking and secondly in their willingness to enforce intellectual obedience by force. Their mistake lay in assuming that the Copernican theory of planetary motion created a conflict between religion on the one side and science on the other. There was no such conflict. The disagreement was between the science of theology on the one hand and the science of astronomy on the other. The question whether the sun moved or the earth moved had nothing whatsoever to do with religion. When men made its acceptance a religious test and enforced that test by arbitrary and cruel authority, they were violating the very principles of the religion which they desired to serve. Religion is not a system of philosophy nor a collection of dogmas; it is the divine life in the human soul which blossoms forth, when once it takes root, into love and service to men. Theology is the science of that religion. It has the same relation to religion that astronomy has to the stars, or that botany has to the flowers. Long before there was any science of astronomy the planets described their courses around the sun and the stars moved in their giant paths through the distant systems of the universe. Long before there was any science of botany the flowers bloomed and fruited and bloomed again. Long before there was any theology the divine life in the human soul, that we call religion, bloomed and fruited. That which took place touching the theory of Copernicus and its application to the thinking of his day was not due to a difference between religion and science. It was a difference between two imperfect human sciences, the science of theology and the science of astronomy. The notion of an infallible authority, with the power to coerce men's thinking, assumed by the Mother Church, and the dogma of a literally inspired Bible as accepted by the Protestants, had nothing to do with true religion. They have been the source of untold harm to men's minds and souls. Each was a fetter on the human spirit. Each was an excrescence on an imperfect human science.

"To-day no body of religious men worthy of the decent respect of mankind would pass resolutions requiring their schools to abstain from teaching the conception of a rotating and revolving earth. The literal interpretation of Joshua's stopping of the sun and of the poetical references in the Scriptures to the motions of the stars and of the constellations no longer troubles even the fundamentalists. But other matters, equally irrelevant to religion, still present themselves to many people as fundamental and insistent. It will be well for such to remember the story of Copernicus, to recall the condemnation of Bruno and Galileo, and to reflect how intolerance in theology dealt grievous wounds to religion. The truth in the end was victorious.

"We live to-day in one of those periods in human history when the moral and social conceptions of men are confused. At such times there is need, above all, for a leadership that has not only the quality of human sympathy but also the quality of straight thinking. We are disposed, as human beings, to pass lightly over the intellectual sins of men if only they have the reputation of possessing kind hearts. Yet the world has suffered in the past, and suffers to-day, fully as much at the hands of those whose intentions are good but whose thinking is crooked as at the hands of those who have bad purposes. Intellectual immorality is a common vice, the result generally of intellectual indolence and complacency. The man who is unwilling to do the serious work necessary to have a just knowledge of the questions upon which he pronounces commits a moral no less than an intellectual wrong. Perhaps the man who has done most harm to our political and economic thinking these last thirty years is one whose intentions have been amiable but whose thinking has lacked that patience of hard work which alone brings understanding. A pure heart and a crooked mind do not permanently dwell together in the same human body. One will overcome the other.

"If men envisaged truth as a whole there could be no difference of opinion between those who were honest and sincere. We see a part of the truth and become partisans of that fragment of which we are cognizant. In no field of human endeavor has this been more true than in theology, the science that undertakes to formulate religious truth.

"To-day human thinking, in its conception of the relations and reactions of the forces of the universe, has gone far beyond that of Copernicus and of his contemporaries. It has come not only to gauge the mechanical forces under which the earth and the planets move but also to see dimly that what we call gravitation, and light, and electricity, and magnetism, are not separate and distinct forces, but that they are different manifestations of that infinite force which moves and animates the universe. And we also, as human beings, can not doubt, as we apprehend more and more of these relations, that all these forms of activity are part of that same infinite and eternal energy in which we ourselves live and move and have our being. In the presence of such a conception of the universe, fragmentary as it may be, tolerance and patience become us best; and, most of all, the intellectual morality that comes only through faithful study."

Three Books about Jesus*

Granville Hicks

CHARACTERISTIC of what seems to be a genuine and widespread revival of interest in religion is the attempt of a variety of men under a variety of circumstances to tell the story of Jesus in terms that will make him real to the great masses of people. One of the books I propose to review was written by a historian, another by a journalist and the third is the work of a great statesman edited by a social engineer. Later I hope to discuss the contribution of a psycho-analyst.

"The Jefferson Bible," so-called, is interesting for many reasons, and not the least of these is the story of its origin. During some of the busiest years of his career Thomas Jefferson, third President of the United States, was engaged in a remarkable task. Accused by his political foes of being an atheist, he was spending many of his hours in examining the teachings of Jesus. "What he did was to take two copies of the same edition of the New Testament in Greek, Latin, French and English. From these printed copies he cut out texts and arranged them in order on the blank pages of a book in parallel columns. In selecting the passages he carefully pruned what he regarded as extraneous matter and later additions, which had done the teaching of Jesus an injustice. He retained only those passages which clearly were the statement of fact and the exact teaching of Jesus himself, and which he believed any one could easily distinguish from the other material."

This interesting book was not given to the public because of Jefferson's wishes, and after his death was lost. In 1895 it was discovered after a long search, and in 1904 an edition of nine thousand copies was published as a Government document. The present edition is edited by Henry Jackson, who calls himself a social engineer, and who contributes a long introduction containing his interesting, though largely irrelevant, reflections on the state of society. "The Morals of Jesus," as Jefferson himself called his selection from the gospels, is given in both the Weymouth and the King James translations.

To no small extent the work of Jefferson exemplifies the method used by all the writers on Jesus, but Jefferson sets a model of candor they have not followed. He selects his material on a purely subjective basis. He takes what he likes and rejects what he doesn't like. So, it is to be feared, do most of the biographers of Jesus, but they will not admit it.

Jefferson, however, was not trying to prepare a biography, but merely to select those teachings which he found of value in his own life. For the most part he took the words attributed to Jesus by the synoptic gospels, omitting verses here and there, sometimes for reasons that are obvious, again for reasons that are obscure. The teachings of Jesus in the gospel according to St. John are very rarely included. Only enough of the narrative in the gospels is given to provide a framework for the sayings. The birth is given, but with all supernatural elements carefully removed. The miracles are consistently left out. The story of the crucifixion appears, but the work ends with the burial of Jesus.

In short, the collection shows Jefferson as a man sincerely interested in Jesus as a teacher, but unwilling to accept any elements of the supernatural. As a revelation of the character of Jefferson it is invaluable. As an aid to the quest of the historical Jesus it is of value only to those who have been so concerned with the gospel about Jesus that they have ignored the gospel of Jesus.

So much time has been spent upon Jefferson only because he anticipates by more than a century the other men. They too approach Jesus as a natural figure. They too are a little prone to select as much of the evidence as they find convenient.

Professor Simkhovitch, in "Toward the Understanding of Jesus," takes one side of an interesting controversy, and Rollin Lynde Hartt, in "The Man Himself," takes the other side. The question deals with the relation of Jesus to the institutions of his day. One can see that Jesus reacted in certain ways to his environment, but precisely what did he have to say about the society of which he was a member? More particularly, what did he have to say about the burning problem of his time, the relation of the Jews to the Roman Empire?

On the surface one is inclined to say that Jesus, so far as we know, ignored that issue. Professor Simkhovitch denies this. He spends some time demonstrating the magnitude of the matter in Jewish eyes, Then, having shown to his own satisfaction that Jesus must have concerned himself with the question, he seeks in the gospels for evidence of his concern and for light as to the nature of his stand. His conclusion is that Jesus, conscious of the Messianic role into which he was thrust, and confronted with the alternatives of cowardly submission and belligerent resistance—either of them fatal to the national life and aspirations of the Jews—rejected both and offered another solution, a spiritual rebirth that would make possible humility not debasing but exalting in its effect. It was to the preaching of this rebirth, this establishing of the kingdom of heaven, that he devoted his life, and it was for this cause that, misunderstood and hated, he went to his death.

Into this discussion Mr. Hartt thrusts himself. He declares that Jesus was indifferent to institutions, and finds his explanation at hand. Jesus was the victim of a Messianic delusion which led him to believe in the impending end of the world. In such case, of what value were institutions ? His mission was to individuals.

At first glance this stand seems menacing to our entire conception of Jesus, but the view is entitled to more serious consideration. It is hard to know how

*The Thomas Jefferson Bible, edited by Henry Jackson. Boni and Liveright.

Toward the Understanding of Jesus, Vladimir G. Simkhovitch. The Macmillan Company.

The Man Himself, Rollin Lynde Hartt. Doubleday, Page & Co.

to explain away the thirteenth chapter of Mark and the parallel passages in Matthew and Luke if Jesus did not believe that he was soon to return to judge the earth, and it is easy to see why he should be led by Messianic prophecies to such a belief. Our greatest difficulty is in believing that he could be mistaken, but once we are willing to accept that the theory seems plausible. Columbus was mistaken, but he discovered America. Jesus was mistaken, but he discovered the noblest way of life. This explains the failure of Jesus to concern himself with institutions, and at the same time it retains at their full value his ethical teachings. The ideal conduct of man, by and large, does not change because the earth is only to endure a few decades longer. Jesus gave a way of life as sound now as it was then, and moreover he showed the way to improve our institutions, even though he was uninterested in those of his own day, for, Mr. Hartt says, "reconstruct individuals and you have reconstructed nations."

It is not the function of an interpretative review to evaluate the ideas of the two books. The theme of each has been stated, and the reader who wishes to know more will find it worth his time to read the books. Each has its contribution to make to the study of Jesus. Professor Simkhovitch is more scholarly and dignified in his treatment of the theme. Mr. Hartt shows his journalistic background in his continued and repellent attempts to be smart. He seems to be a man who has run across a theory of the life of Jesus which is supported by many able scholars, and in the light of this theory he tries to tell the story in a novel way. It is a merit of the book that its flippancy often brings out points that at least stimulate thought.

One trait which is characteristic of all three books is a desire to flout the critical students of the New Testament. All of the authors try a hand at this, two of them at cost to themselves. Simkhovitch, since he is trying to prove a small point, does not need the aid of the critics, but one might think that Jackson would be interested to know that the students have largely vindicated Jefferson and have shown that the verses he selected were in many cases those which rest upon the firmest foundation. Instead he takes every word of the gospels at equal value, and is so blind to the results of scholarly examination that he writes: "The speeches and stories of Jesus were reported in four separate accounts by four different men. Two were his intimate companions and heard the speeches; two received accounts of them from others." This is either inexcusable ignorance even for a social engineer or it is perverse indifference. Hartt is little better. Although he must know that the gospel of St. John is open to severe criticism, he tries to explain away the part of its teaching he does not like on other grounds.

This wrath against the New Testament scholars is not without justification. They have done little but destroy, they have ignored the real, the living, Jesus. But is that sufficent reason for rejecting their work? We need men who will give us a picture of Jesus as a man, but we need scholarly men. In other fields the successful popularizer is the man who knows what the experts have done, and succeeds in bringing their results to the people. In dealing with Jesus all that is thought to be necessary is to read the four gospels, without paying the slightest attention to the work of years in examining them and the evidence for their validity. Mr. Hartt complains that when he was in theological school he did not get any conception of the figure of Jesus. It is quite evident that he also got no conception of the function of critical study. Is it not possible that the school is as much to blame for his missing the former as it is for his missing the latter?

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Great Men of Concord

MANY years ago, when I was a Younger Man than I, still being young, now am, I journeyed unto Concord, and I visited the homes of the Great Men who had resided there. And I went to the Lake of Walden, and I added a stone to the Cairn of Thoreau. And I walked along the Concord River, and I met an Husbandman who was Aged, but Vigorous, whose farm lay along the river for the length of about Four Furlongs.

And I inquired of him, saying:

Hast thou known any of the Great Men of Concord?

And he answered, I have known all the men of Concord, great and otherwise, and their fathers, for I have lived here all my life, and so did my father and his fathers.

And I said, Tell me of the Great Men of Concord.

And he said, There is Ephraim Bull, who discovered the Concord Grape, and behold, he sitteth under his Vine and thou mayest go see him for thyself. And there was Deacon Cephas Marsh, who brought the first Short-Horn bull to Concord, and brought in the first Poland China hogs, so that what we feed the Hogs in Swill and Corn no longer goeth principally to Legs and Tail and Squeal, but the Hogs are as Nigh Square as they can be and get around. And there was Captain Thomas Mayhew, who was Chairman of the Selectmen, who kept the bridges in repair, and did not come to Town Meeting every time with a Proposal for an Increase in taxes. They are the really Great Men of Concord.

And I said, Didst thou know Hawthorne?

And he said, I knew him well, if any one knew him well, which I doubt. And if Frank Pierce when president had not given him a job, I know not how he would have got one; which is another reason why I am not a Democrat.

And I said, How was it with Alcott?

And he said, He was a School-master who required the boys to whip him when he should have whipped the boys; and I think that if he preferred it that way, it served him about right.

And I inquired, Didst thou know Ralph Waldo Emerson?

My farm products and Mr. Emerson's were exhibited regularly at the County Fair, side by side, and my Squashes took the Blue Ribbon over his three years running. As for his Books, I never could understand them, and I doubted much if he could.

And I said, Didst thou see much of Thoreau?

And he said, He walked over my farm always when he went from his old hut by the Pond and sought

the shores of the River, and I saw him often, perhaps as often as once a week, and that was not at Church on Sunday, where he should have been.

And I said, Did Thoreau stop and converse with thee? And if so what did he talk about?

And he said, Thoreau almost always stopped and talked with me, but I did not think his conversation was much for a man who had been to Harvard Colledge.

And I asked, What did he talk about?

And he replied, Nothing but Birds and Bugs and Bees and Snakes and Toads and things. And I think a Colledge Education is wasted on a man of that sort. And I think if the folk who visit Concord knew as much as they ought, they would be hunting up a different Set of Great Men.

And I said, My friend, thy conversation doth greatly interest me. Thou art a man of Original Thought. And while I am more interested in Emerson and Thoreau and Alcott and Hawthorne than I am in the man who improved the Live Stock and the man who kept the Bridges in Repair without increasing the Taxes, they, too, were benefactors in their day, and I am glad thou esteemeth them Great Men.

And I considered how different are the standards by which Greatness might be measured.

And since then I have rather carried in my mind the theory that the Husbandman with whom I conversed, in his Honesty of Opinion and Fearlessness in its Expression, his Integrity and Industry and Piety, was also one of Concord's Great Men.

* * *

TRUTH COMES IN AT THE SIDE

To the Editor of the Universalist Leader:

When truth is denied entrance at the front door she will often come in at the side. The letter by Miss Garing in your issue of Dec. 15 offers a striking example.

It was written in answer to a letter of mine, but evidently without reference to the one by Dr. Holmes which preceded and gave the occasion for it. The result is quite distinctive: while the first part consists of caustic comment, the last paragraph concedes and endorses all that I really wished to say.

Dr. Holmes' letter invited us to visit the Community Church, the context leading us to infer that we should find there something transcending the limitations of denominationalism, and universal in its appeal. *My* letter stated that at the one point where I had tried to make contact with the Community Church I found the identical limitation which is so often urged against the denominations—a monument of emptiness amid the thronging needs of a great city. I was not so blind as to make this the basis of attack or reproach, but I did draw the inevitable conclusion that after all it represents a type, and not universal humanity.

Now Miss Garing tells us that *"the Community Church type of people* needs no defense, being much the same as people in any other church, differing only in a stronger desire to spiritualize humanity."

I am pleased to find that on the main question our agreement is complete; the Community Church does represent a type. But I am not at all disposed to concede her distinguishing mark of that type—"a stronger desire to spiritualize humanity." I should find it elsewhere.

Once more let me make it clear that my letter of November was not an attack on the Community Church, nor a reproach against its closed doors. I have no wish to minimize the great work it is doing. I simply entered a gentle protest against the egotistic and exclusive claims which have marred many of the public statements of its leader.

Ernest J. Bowden.

Atlanta, Ga.

* * *

ANOTHER STORY FROM PASADENA

IN the rush and crush of the Christmas mails the official story of the dedication of the beautiful new church at Pasadena, California, sent by the Rev. Blanche Young of that parish, was broken open and, after a delay of some weeks, found its way back to the Rev. Willard C. Selleck, D. D., Riverside, Cal., because a letter of his was included in the account. The story has again made its long journey across the country and is published herewith. These cheering paragraphs come with it:

"The building is ideally located and is drawing most encouragingly from the non-church-going element around us." "People come from far and near to see what is called 'the most beautiful church in Southern California.' There are others very much more expensive, of course, but none so beautiful."

Justification for the publication of this second account of the same dedication so soon after the first is found in the new and fresh standpoint from which the story is written, in the revision of some of the figures first given out, and in the general interest expressed throughout all the denomination in this significant achievement of the Universalists of the Pacific coast.

DEDICATION OF THROOP MEMORIAL CHURCH

But a little more than two years it is, since the Pasadena church people were startled by an unexpected offer of purchase of their church property, and the way was opened to make the change which a large number were coming to believe necessary—change to a new location and new church building.

And now the dream has become a reality, and the beautiful new church and parish house were dedicated Sunday, Nov. 18, 1923.

Those of us who recall the shock after the first plunge, the caution and hesitation with which the first venturesome steps were taken, are still rubbing our surprised eyes over the outcome. When we had such struggles over small tasks, how did we do this big thing? Undoubtedly the result is witness to high courage in minister and people suddenly evoked at need, but it is evident also that Pasadena city has acquired a momentum of growth and progress which helps to carry forward individual projects within it, as well as compels them to keep the pace! Moreover, divergent as were the ideas of the members of the parish at the beginning, and at different stages of the work, all has been accomplished in the utmost harmony. Two devoted members assumed the responsibility of the actual construction of the building, in place of the usual arrangement with outside contractor and superintendent, and rendered a quality of service not to be bought by money only. We know there are no weak or slighted spots from foundation to sky line, nor has less than value been given for outlay. The architect, Mr. Frederick Kennedy, Jr., a young man recently come to Pasadena, has won wide recognition of his quality as an artist, by his success in this undertaking.

Certain devoted members have carried a burden of care incessantly during the whole period, and worked beyond reason. But one person above all has kept all the varied and complicated design clearly in mind, dropping no stitches in his own work, quickly discovering and catching them up elsewhere, forestalling or smoothing out difficulties, for almost no department of the church work quite runs untended by him—our minister, Mr. Henry. And so, happily, all led up to the great day.

Prof. Raymond C. Brooks, D. D., head of the department of Religious Education in Pomona College (Congregationalist) gave the dedication sermon, which Dr. Selleck called "the most just and wise word I have heard in many a day." It was prefaced by a very generous and fraternal acknowledgment of the

INTERIOR OF THROOP MEMORIAL CHURCH

world's indebtedness to the Universalist Church for its pioneering of its great faith in the Universal Father. Our Church has influenced religious thinking, said Dr. Brooks, to an extent out of all proportion to its size.

Pastors of other Universalist churches in Southern California assisted in the service save—to the great regret of all—Dr. C. Ellwood Nash, who had not sufficiently recovered from illness.

After the sermon came a heart-stirring speech by our "Benevolent Patriarch," Mr. Conrad Haney. He appealed for funds to cancel the indebtedness, and said that money given to the church is invested in the most profitable of enterprises. "I like that word Universalist," he concluded. "It has no flavor of creed or bigotry. It seems to frown upon prejudice, whether of caste or sect or race or condition. It suggests breadth and bigness. It smacks of the sunlight and liberty, yea, it has the flavor of the love of God which glorifies the whole vast universe.

"The hand of a Universalist never signed an edict of persecution or twisted a thumbscrew or lighted a faggot at the stake. The voice of a Universalist never clamored for the life of a heretic. Of all the rivers of blood that have flowed through the ages as sect warred upon sect and bigotry has unchained rapine and slaughter in the name of the gentle Christ, not one drop has encrimsoned the hand of a Universalist. While pope and bishop and churchman and dissenter have hurled anathemas and unleashed the dogs of war and invented ghastly horrors of a material hell, the Universalist, standing upon the love of a father God, has preached the gospel of human brotherhood and proclaimed a glorious hope for every human soul. So stands Universalism to-day. So will it ever stand. And the opportunity here and now presented to consecrate our lives and property to the gospel which it preaches should fill our hearts with gladness and inspire enthusiastic action."

The response was generous and subscriptions reduced our indebtedness to about $18,000 on an enterprise that has cost us $152,000, $35,000 of which was obtained from the sale of the old church.

Then followed the responsive service of dedication prepared by Mr. Henry, a prayer by Dr. Selleck, and the extending of felicitations from the Pasadena Pastors' Union by its president, the Rev. Walter C. Buckner, D. D., of the Lake Avenue Methodist Church. After an earnest tribute to Mr. Henry's influential standing as a member of the Pastors' Union, Dr. Buckner (who, by the way, is a nephew of the Dr. Buckner of Nebraska Conference), said:

"I bring you greetings from the churches of Pasadena. We rejoice with you and congratulate you on your contribution to the 'Kingdom interests' of our city. The building in which a church worships and works is an index to that church's faith. Your house of worship is a physical expression of the strength and beauty of your religion. What you have here put into brick and iron and stone and mortar will be poured back into life in generations to come; and when it comes back then, it will be the same spiritual vitality that is to-day in the lives of those who build God's altars. Into this temple you have put your heart-throbs, that they may not cease when you are done, but beat again in generations yet unborn. The fires of faith have never been kindled on physical altars, and the hosts of God have invariably rallied around some material monument erected in His name. You have built an altar where faith shall be kindled, a temple where God shall be worshiped, a shelter where storms shall not break, a shrine where truth shall be revered. May God bless you!"

The proceedings of the day were happily reviewed by Mr. Henry in the next "Bulletin" as follows:

"A Look Backward: Dedication Day was a great and joyous occasion. The weather was ideal (not 'unusual'), the congregations were as large as could be accommodated, the addresses were up to our high expectations, the music was inspiring, the people were generous in their contributions, and everybody was happy. Professor Chamberlain's address at the dedication of the parish house brought us to a new appreciation of 'Father Throop,' the country's pioneer advocate of manual training, and if we could live up to Captain Hicks' beautiful dedicatory prayer, our Heavenly Father would be well pleased. The first service in the new church, at 11 o'clock, with the superb organ, three-quarters of the fine quartette, and Miss Tyner's soulful playing, was wonderfully satisfying. How hungry we are for organ music! The afternoon service drew a crowded house, goodly delegations being present from Los Angeles, Riverside and Santa Paul. We still hear earnest words of commendation of Dr. Brooks' sermon, Mr. Haney's extraordinary address and Dr. Selleck's dedication prayer. Dr. Norman Bridge in a letter accompanying the payment of his munificent pledge expressed the general feeling regarding the occasion when he said we had one of the most glorious days of our lives yesterday.

"A Look Forward: We have a beautiful church, a very superior organ and organist, a fine quartette, a minister who is giving his best, an intellectual, friendly and united people, and a religion that satisfies the emotions without doing violence to the intelligence. We are hampered by no creeds or traditions, but are free to accept truth as fast as it is made known. New pupils are enrolling in our church school every Sunday. The outlook is all that we could wish."

A FRATERNAL LETTER

To the Ministers and Members of the Free Churches Known as Unitarian:

The doctrinal controversies that are agitating many of the Protestant Churches have prepared the public mind in a remarkable degree for a new affirmation of the simplicity of spiritual religion. We believe that the ministers and people of the Churches that have inherited or won their freedom from the bondage of creeds have at this time certain special obligations.

To the adherents of our Free Churches most of the dogmas now under discussion have long ago lost all reality and meaning. The theological assumptions underlying them are to us archaic, and in no way essential to religious truth and life. Discussions about the virgin birth of Christ, his descent into hell and his physical resurrection, and the defining or interpreting of doctrines that are, for the most part, based upon alleged facts or events that are beyond all possible verification, seem to us like "darkening counsel by words without knowledge." We can not but regard an emphasis upon any exclusive dogmatic distinctions as a curious distortion of religious values and a futile effort to exalt the letter above the spirit of Christianity.

For the sincere convictions of the conservatives we can have only respect, but we are impelled at this time to express our cordial intellectual and spiritual sympathies with the men and women who are fighting the battles of freedom within their own churches. These modern liberals are in no small degree reaffirming the principles in defense of which the Unitarian pioneers were obliged, for honor's sake, to go apart and after the way which men call heresy worship the God of their fathers. We rejoice that these earnest truth-seekers have accepted so many of the new conclusions of criticism and science, and that they are bravely asserting their right to liberty of thought and speech. We acclaim the abundant learning and progressive spirit of the liberal leaders, especially of those who accept without qualification the verified findings of modern scholarship, and we want in every way to make them aware of our appreciation and our fraternal good-will.

Let us nevertheless assert for ourselves and our brethren the necessity of clear and scrupulous honesty in matters of faith. Let us affirm as the fruit of our experience that methods of compromise can never point the way to the truth that makes men free. Let us make plain that there can not be any half-way stopping-places in the acceptance or the rejection of disputed doctrines. Either the Bible is inerrant or it is not; either the fall of man is a fact or it is a myth; either the law of evolution is everywhere valid or it is the baseless fabric of a dream. With all courtesy and considerateness let us make it plain that religious teachers who play with words in the most solemn relations of life, who make their creeds mean what they were not originally intended to mean, or mentally reject a formula of belief while outwardly repeating it, can not expect to retain the allegiance of men who are accustomed to straight thinking and square dealing. "In proportion," said Channing, "as a man suppresses his convictions in order to save his Orthodoxy from suspicion, or distorts language from its common use that he may stand well with his party, in that proportion he clouds and degrades his intellect as well as undermines the integrity of his character."

Shall we not strive to be inclusive in spirit, charitable in judgment, generous in hospitality? Let us guard ourselves against all self-righteousness and self-seeking, and then let us unhesitatingly reaffirm our belief that true religion, while, of necessity, guided by clear thinking, is not a *system of doctrine*, but *a way of life*, and that what the world needs to-day is not a faith *about* Jesus Christ, but the faith *of* Jesus Christ. Let us make plain our fellowship with all who are seeking to "do justly, love mercy, and walk humbly with God," with all who want to humanize the religious beliefs, and democratize the religious institutions, and Christianize the religious life of our time.

Above all, shall we not set ourselves to demonstrate that, while we have frankly outgrown and discarded much that is involved in the old theologies, we can still be reverent and faithful? By our devout spirit, our constructive teaching, and our serviceable living, we may assure our fellow-Christians that a Church which gives to its ministers and adherents not only freedom to think but also freedom to modify and enlarge their thought, is likely to be, not less, but more unreservedly devoted to the worship of God and the good of Men.

Samuel A. Eliot, Louis C. Cornish, Albert C. Dieffenbach, George R. Dodson, James C. Duncan, Frederick M. Eliot, Paul R. Frothingham, Frederick R. Griffin, Miles Hanson, Adelbert L. Hudson, John H. Lathrop, William I. Lawrance, Augustus M. Lord, Dilworth Lupton, Charles E. Park, Francis G. Peabody, Palfrey Perkins, Abbot Peterson, Ulysses G. B. Pierce, Augustus P. Reccord, Curtis W. Reese, Maxwell Savage. Eugene R. Shippen, Minot Simons, Harold E. B. Speight, Horace Westwood, Frank S. C. Wicks.

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LYNCHINGS IN 1923

The following concerning lynchings for the past year was compiled by Tuskegee Institute in the Department of Records and Research, Monroe N. Work in charge. There were twenty-eight persons lynched in 1923. This is twenty-nine less than the number fifty-seven for the year 1922. Thirteen of the persons lynched were taken from the hands of the law, seven from jails and six from officers of the law outside of jails.

There were forty-six instances in which officers of the law prevented lynchings. Four women, three white and one colored, were among those thus saved. Six of these preventions of lynchings were in Northern states and forty in Southern states. In thirty-seven of the cases the prisoners were removed or the guards augmented or other precautions taken. In the nine other instances, armed force was used to repel the would-be lynchers. In eight instances during the year persons charged with being connected with lynching mobs were brought to trial. Of the fifty-two persons thus before the courts only two were sent to the penitentiary.

Of the twenty-eight persons lynched in 1923, twenty-six were negroes and two were whites; two of the former were women. Seven, or one-fourth of those put to death, were charged with rape or attempted rape; one of the victims was burned to death; one was put to death and then the body was burned. The charge against the one burned to death was murder.

The offenses charged against the whites were: participation in strike depredations, one; being taken as a negro, one. The offenses charged against the negroes were: murder, three; murderous assault, two; rape, six; attempted rape, one; killing officer of the law, two; wounding officer of the law, two; no charge reported, three; assisting man charged with rape to escape, one; resisting posse searching for man charged with rape, one; cattle stealing, one; "trying to act like white man and not knowing his place," one; insulting woman, one; peeping in window, one; striking man in altercation, one.

The nine states in which lynchings occurred and the number in each state are as follows: Arkansas, two; Florida, eight; Georgea, four; Louisiana, one; Mississippi, eight; Missouri, one; Oklahoma, one; Texas, two; Virginia, one.

* * *

GOOD ADVICE FROM MANY SOURCES

"What is the secret of success?" asked the Sphinx.
"Push," said the Button.
"Take pains," said the Window.
"Always keep cool," said the Ice.
"Be up to date," said the Calendar.
"Never lose your head," said the Barrel.
"Make light of everything," said the Fire.
"Do a driving business," said the Hammer.
"Aspire to greater things," said the Nutmeg.
"Find a good thing and stick to it," said the Glue.—*Current Opinion.*

Young People's Christian Union

THE DIRECTOR'S DATES

Jan. 27. Morning, Lawrence, Mass.; evening, West Gloucester, Mass.

* *

"IF THIS BE TREASON"—

"I see b' th' paapers," as Mr. Dooley used to say, that certain advocates of preparedness for war have condemned as guilty of treason that group of several hundred delegates to the convention of the Student Volunteer Movement who called a meeting to discuss the question: "Should the students of America pledge themselves on Nov. 11, 1924, to refuse thenceforth to aid in the prosecution of war, either directly or indirectly?" Such wholesale condemnation provokes inquiry.

Here was a large and representative group of students from American colleges and universities. Presumably they are well above the average of American youth in knowledge, thoughtfulness and intelligence. Inasmuch as they are all volunteers for Christian life-work in other lands, it may be presumed that there is represented by them a large measure of Christian idealism.

The Student Volunteer Movement has called down upon itself in recent years a considerable amount of criticism from forward-looking men and women because its leaders, who are of an older generation than the students themselves, have prevented the expression in its conventions of any ideas except those that were perfectly innocuous both theologically and socially. So far as this particular movement at the Indianapolis Convention was concerned, the same kind of effort seems to have been made this year, for the meeting of delegates called to consider this matter was held over the protest of the chairman of the convention.

But the protests of the older generation, and even the epithets that they may use, will not deter the youth of America from searching for a solution of the world's problems, including that of peace or war, that is in harmony with Christian idealism.

Asking Questions

If the newspaper reports are correct, this condemnation for treason was pronounced before the meeting was held; even to ask the question is called treason; these young people answered it in the negative, but they had already been condemned as traitors. The war psychology still persists, and government by epithet is still in vogue.

If these things were not so terribly serious, they would be laughable. Mankind has always been seeking for a better way of living—at least certain individuals have been seeking that for mankind. If Edison seeks for a better method of illumination, he is commended, for every one admits the need for more light in dark corners. If Wright experiments with a new kind of airplane, or Ford brings the automobile nearer to the ordinary man's pocketbook, both are praised, for they have brought men closer together and made communication easier and quicker.

But if some one seeks for more light on methods to bring international hatreds to an end, he is condemned as a traitor, because he questions the efficacy of saving his country from the grimness of war by the time-honored method which has not been effective in the past.

Ending War

Elbert Hubbard used to say that as long as war is either right or wrong it will continue; when it becomes ridiculous it will cease. We are beginning to realize that war is ridiculous, so far as accomplishing the purpose for which it is fought. Some fought the world war to advance national ambitions and prestige; the only nation that came out of the war in very much better shape than it went in was our own, and that is not what we fought for. Some fought to make the world safe for democracy; it was a war to end war; and war does not seem to be ended, and the world is not safe for much of anything, certainly not for democracy. At least there does not seem to be much democracy anywhere for the world to be safe for.

The extreme militarist and the extreme pacifist are at least professedly one in their abhorrence of war. Most of the advocates of preparedness for war argue that this is the best insurance against war. If the militarist and the pacifist are one in purpose, it becomes simply a matter of method. Shall we turn to the right hand or the left to arrive at a warless world?

It ought to be possible to discuss such a question with some measure of calmness on both sides. At least we ought to be willing to concede the good will, the patriotism, the conscientiousness of both parties. Doubtless there were and perhaps are pacifists for safety first; doubtless there have been and perhaps are militarists who believe that war is often a good thing. But in either case it is a minority, and I am not now concerned with them.

But I am tremendously concerned about the right of every man to stand up and argue for what he believes to be for his country's and humanity's good without being called a traitor therefor.

Who Are Traitors?

This condemnation of the student volunteers who met to discuss a proposed method of ending war would also classify every one who refused to participate in war as a traitor. That would include all the Friends and those who worked with them overseas. No group came out of the war with greater honor than the Friends. For heroism, for sacrifice, for devotion to ideals of right and duty, they were not surpassed.

We may presume that this group of student volunteers is animated by the same spirit. They have dedicated their lives to work that is as hard, as lonely, as self-sacrificing as any that war demands. They are not cowards. They only believe that the best, the wisest, the surest way to save the world from hatred and its results is through the Gospel of God's Fatherhood and man's brotherhood.

Suppose they should be right, and that in some glad day when the world is warless, it should be discovered that preparedness for peace and good will is more effective as a preventive of war than preparedness for armed conflict, then the militarists of to-day would be revealed as the real traitors, if treason consists in giving aid and comfort to those who would destroy one's country, even if that aid be given unintentionally. But until then, we do not know. Suppose we should agree that argument by epithet will get us nowhere, and that the decision ought to be reached by the use of common sense and intelligence, and on the merits of the case so far as we can understand them.

What Young People Think

The fact of the matter is that the young people of to-day are thinking about these things, and they will continue to do so. They are not of the sort that can be cowed by being called names. They know that Benjamin Franklin, George Washington, John Brown and Wendell Phillips advocated measures that were contrary to established custom and even opposed to law, and were called traitors by those who did not agree with them. They are not afraid of such attacks.

These questions are going to be solved—at least the next steps toward their solution are going to be taken—by the young people of to-day. They will not be intimidated; they are bound to think; and they are not going to keep their thoughts to themselves.

Foolish and mistaken ideas are going to be advocated, but the light of day and the forum for free discussion will reveal those follies and mistakes. But wise and sane and Christian ideas are also going to be advanced, and perhaps—who knows?—perhaps Christian idealism will really work.

We are beginning to think that perhaps nothing but Christian idealism will work most efficiently in business; perhaps we shall discover that it will be most effective in bringing war to an end.

Let the youth of America think.

Stanley Manning,
Director of Young People's Work.

Boston, January 16.

* *

Fruit in his season—virtues to be exhibited at certain seasons—patience in affliction; gratitude in prosperity; zeal in opportunity.

Charles H. Spurgeon.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

"YOUR FATHER KNOWETH WHAT THINGS YE HAVE NEED OF"

It had been a busy forenoon and now the work was done and a few minutes of delightful rest were to be all mine. The enjoyment had just begun when the door-bell rang vigorously. Should I go down-stairs and answer it? It would take several minutes to get ready and I was so tired I felt depressed. Yes, but it might be something important, so I hurried to the door.

Only an agent, said I with a sigh as a little woman with a small satchel stood before me. It was bitterly cold, so I invited her to step inside, and then she told me, that dear, plucky little woman, how she had left four little folks at home and had come out to see if she couldn't sell a few aprons—the landlord had promised to wait one day more for the rent.

No! We didn't need aprons, for it was early in January and all the bazars were just over. And then these aprons were not particularly good for the money. But what of that! Here was a brave little mother out facing the cold, hoping to be able to meet her landlord with a smile and the rent the next morning.

If ever I needed an apron, it was now. I shall never forget her keen joy as she felt that I was buying because I had need —and I had.

If my little lifting of the load was a blessing to her, how much more was her visit a blessing to me. It was a wonderful cure for depression to be allowed to get a vision of the little home she had described to me. And then, the joy remains with me because I have the apron. Yes, I have quite a number, but this one is best of all, for whenever I see it I think of the brave little woman who came my way, and as I think of her my little troubles all flee away and I too take on courage.

"Your Heavenly Father knoweth what things ye have need of." Yes, He knows the thing we need most of all in life is a place in which to serve. We may think we do not need to feel the burdens of our missionaries, but He knows we do—even more than they need us.

Blackmer Home is knocking vigorously at our door. Their walls are badly dilapidated, paper being nailed up to hide the ugly laths, and the heat is insufficient, but every girl is back, and one new one, who is in the first year of college. Her father lost everything in the recent disaster and she would not be able to continue her school work but for our Home. Never was there a greater opportunity offered in which to serve the world than by educating these bright Japanese girls, who are to become Christian leaders in the new Japan which is to be.

Blackmer Home needs us in her work of molding Christian character, she needs our sympathy, our cheer, our gifts, but, remember, *we need Blackmer Home.*

Our Mountain Work at Sunburst is also knocking vigorously at our door. Miss Powell needs us in her effort to save the young people of her parish from marrying at high school age and starting in the centuries-old tread-mill of mountain existence. There is a more abundant life for these splendid people of the mountains, and any one who helps in the bringing in of intelligence will make a real contribution to American civilization. Our Mountain Work needs us, but *we need our Mountain Work.*

Our very life depends upon these beautiful outlets for Christian Service. Shall we accept them and live, or shall we say we have no need and die?

Grace Vallentyne.

* *

Miss Powell, the pastor at Inman's Chapel, wishes to thank most heartily the many friends of the Universalist Church whose generous gifts of all kinds made possible the most successful and blessed Christmas season of 1923 in Pigeon River Valley. She is trying to say "thank you" personally, *i. e.*, by letter, to all who contributed, but fears some may be missed.

She is particularly grateful for the many greetings and personal remembrances from the friends of the faith and common endeavor.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

OUR FOLKS

Mrs. Nellie E. Friend, Institute Teacher, Leader in Teacher Training and Church School Management, Author of "The S. O. S. Call of Youth"

* *

DEPARTMENT OF STANDARDS

As the reports come in for the Department of Standards many interesting facts are brought to light. Eleven new Certificates of Recognition were granted during the month of December. Six schools reporting in the same month are Standard schools. These are Chattanooga, Tenn., Hartford, Conn., Portland, Messiah, Maine, Norwich, Conn., Akron, Ohio, Girard, Pa.

On the whole, the average rank this year is higher than in previous years. The continued use of the Standards and their emphasis in all local and national conferences is bearing fruit.

The requirement which proves the most frequent stumbling-block is "Teacher Training." There are six schools among those reporting in this one month of December, who would be Standard schools if they included Teacher Training in their activities.

Frequently when the matter of the Standards is presented at Conventions, some one says, "I never heard of a Recognition Certificate before," or "What do they mean by Standards, anyway?" If such questions are addressed to Headquarters, they will receive prompt and definite answers. Perhaps your school needs just the incentive of using this Recognition Certificate to bring it to a higher level. "Ask and you will receive."

* *

COOPERSTOWN, FOR INSTANCE

A good many Sunday schools contribute for the Near East Relief, but send their checks to community chairman, state agencies or the New York office.

Cooperstown, New York, for instance, has given in cash and pledges over sixty-seven dollars. When we learn of such cases, we report the schools on our "supplemental list." Unfortunately many offerings are never brought to our attention; and accordingly our reports always do our denomination less than justice.

* *

NEW SCHOOLS

Since the Providence Convention, a new school has been organized at Checkerville, Pa.

Community schools have been organized at Exeter, Maine, and Townsend Harbor, Mass. Some of the workers of both these schools are Universalists and the General Sunday School Association is giving them its free service.

We are waiting and watching eagerly for the news of the next new organization for the religious education of our youth.

Among Our Churches

New York City Letter

The Metropolitan Alliance met Friday, Jan. 11, in the Mt. Vernon Church. The speaker was Miss Ruth Taylor, formerly Director of Child Welfare of Westchester County. Rev. John Sayles also addressed the gathering. The next meeting of the Alliance comes on Feb. 8, at the Church of Our Father. All the ministers of the Metropolitan District will speak upon the subject, "My Greatest Problem." * * **The Brooklyn Law School** of St. Lawrence University is now the largest law school of America, with 1,752 students enrolled. * * **Chapin Home** preachers for February are Rev. John Sayles on the 10th and Rev. Andrew Magill on the 24th. The District Y. P. C. U. made a present of $100 to the Home, as a result of the party of Dec. 8. The Christmas service conducted by the young people was thoroughly enjoyed. * * **The Borough of Queens** is growing with tremendous rapidity, and we have not the beginning of a church in that populous part of the city. An inviting missionary field is simply crying for attention. * * **Good Tidings.**—On Thursday evening, Jan. 3, Emerson Hugh Lalone was ordained and installed. The devotional service was conducted by Rev. Dr. Arthur W. Grose. Dr. John Murray Atwood, dean of the Theological School, preached the sermon, and conferred the fellowship of the Church. Dr. Atwood's subject was "A Good Minister." He is needed. The world invites the best life. The good minister is a man with a message. He has a mighty motive, and is instant in season and out of season, having a passion for the highest. He must be a man—one who incarnates the spirit of his message. Mr. Charles J. Williams of the Church of Good Tidings extended a welcome and Rev. Edgar T. Clements of the Chatham, N. J., Congregational Church—Mr. Lalone's boyhood pastor—feelingly delivered the charge. Rev. Gustave H. Leining gave the charge to the people, and with winning wit gave expression to a series of hints and hits that were worth while. After a welcome to the Metropolitan District, Rev. Robert F. Carson, a beloved Presbyterian minister, gave utterance to a word of congratulation and cheer. Rev. F. M. Gordon, D. D., of the Federation of Churches, asked for the consecrated co-operation of the people, declaring that "Mr. Lalone can not succeed alone." The benediction was pronounced by the minister of the church. A delightful reception, captained by Mr. Herbert E. Muller, followed the service. A large congregation was in attendance, to testify that Mr. Lalone has won a place in the esteem of the people of Brooklyn and to convey good wishes for the future. * * **All Souls.**—The Christmas services are reported to have been the most impressive and beautiful in the history of the church. A new set of organ chimes, given in memory of Robert H. and Joanna C. Gibbs, were heard for the first time in the Christmas music. Ten members were welcomed to church membership. The minstrel show of the Men's Club enjoyed "a record breaking attendance," and earned over $400 net. On Young People's Sunday, Jan. 27, the service will be conducted by young people and the sermon preached by Mrs. Nickelsen. At the January meeting of the Men's Club, Col. E. A. Havers gave an illustrated lecture on "The Evolution of a Fountain Pen." The January sermon subjects of Dr. Grose are "A Place for Everybody," "Human Nature in Religion," "As a Man Thinketh." * * **Washington Heights.**—Mr. Harris declares that at no time in the present pastorate has the outlook for the church been more promising. Five new families have recently enlisted. A church-souvenir postal card by Mr. Harris, entitled "A Swarm of B's," is having a large sale. * * **Divine Paternity.**—Chapin Home Auxiliary No. 2 will hold a theater party, Jan. 28, seeing "The Other Rose," a Belasco production. At the annual church meeting, Jan. 4, preceded by a supper, Dr. Newton continued his talks upon the Life of St. Paul. On Saturday, Jan. 19, at the Madison Avenue Presbyterian Church, Dr. Coffin, minister, all the Presbyterian clergymen of New York, with all church workers, both salaried and volunteers, will gather for an address to be delivered by Dr. J. Fort Newton. Quietly, effectively, with masterly ability Dr. Newton is presenting the essentials of the faith to many churches, of differing names.

Thomas Edward Potterton.

Mid-West Letter

Chicago.—St. Paul's is in the midst of a revival just now. The way has been well prepared by Dr. Brigham, who has been announcing and advertising the meetings during the past month. Our special services began Jan. 6, and will continue until the 20th. Bitter cold weather with rain following has greatly interfered with attendance, but strangers are coming and interest now indicates successful meetings. * * **Church of the Redeemer.**—Dr. L. B. Fisher is giving his people great messages. Good audiences and splendid interest every Sunday. Dr. Fisher informed me that a balance of several hundred dollars remains in the treasury at the close of the year, and all bills paid. * * **North Side.**—Rev. Lucy Markley, pastor the last two years, has resigned, and expects to pursue her studies in the University of Chicago. She remains pastor, however, till her successor is settled, which is now in course of adjustment. * * **Oak Park.**—Rev. James W. Vallentyne, pastor. This church is one of the wide-awake churches of Greater Chicago. Dr. Vallentyne is one of the outstanding ministers of the city, and gives a great message. The church is very successful under his ministry. * * **Stockton** has no pastor just now, but is hearing Rev. J. L. Everton of Victor, N. Y. We expect to settle some one there very soon. Rev. William Garner, of Maine, was the last pastor at Stockton. They have had supplies recently. * * **Other Illinois Churches,** such as Clinton, Galesburg, Peoria, Hoopeston, Marseilles, Sycamore, McHenry, Litchfield, Urbana, and Joliet, are alive and in their usual working order. Among our southern Illinois churches Waltonville, Mt. Vernon, Beecher City, Hutsonville, Sharpsburg, Avon, Table Grove, and a few smaller churches are still having services either every Sunday, or occasionally. We endeavor to keep every church on the active list, with part time services, if not every Sunday. * * **Indiana.**—At Indianapolis, Logansport, Muncie, Anderson, Galveston, Pendleton, Oaklandon, the Manchester church—near Aurora—and some country churches, we have excellent pastors, or live, wide-awake activities. * * **Iowa.**—The church at Waterloo is very active, as are also our churches at Webster City and Mitchellville. At Osage we expect soon to settle a pastor, but in the meantime regular services are conducted by Rev. Jennie B. Hitchcock, former pastor, and the various members of the church, who take turns in reading or speaking a Sunday message. Boone is under the leadership of Mr. L. V. Harpel, formerly county attorney of Boone County. Mr. Harpel feels encouraged over the present outlook. * * **Wisconsin.**—All our Wisconsin churches are prospering—there being no dormant churches at present. Stoughton and Mukwonago have recently given their pastor, Rev. J. M. Rasnake, a very substantial increase in salary, and a call to continue his work. He is very popular and successful. Our Wausau, Racine, Markesan, La Crosse and Monroe churches are all making splendid progress, and feel greatly encouraged by present outlook. * * **Minnesota.**—The churches are rejoicing just now at the arrival of Rev. John M. Fogelsong to become pastor of Tuttle Church

Minneapolis. Mr. Fogelsong entered the ministry of our denomination only about two and a half years ago, and has already made a most enviable record as a successful pastor. We expect Tuttle Church to take on new life and become more successful than ever under the leadership of this business man and able preacher.

Luther Riley Robinson.

Massachusetts Letter

In the calendar of the Massachusetts Universalist Convention, January and the thought of the Doolittle Home at Foxboro somehow go together. In Massachusetts in January the Home takes a conspicuous place upon our program. And well it may. That noble expression of our faith and kindly spirit is in reality the creation of the Convention of this state. The Home does not restrict its entrants to Massachusetts. Just now an applicant from Rhode Island is seeking its sheltering care. Last year the closing months in the earthly experience of one of our superb Church workers were most happily spent in the Home, and she came from Rochester, N. Y. The Massachusetts Convention, having encouraged the starting of the Home, keeps a fostering care of the enterprise. One way of manifesting this is in the offering asked for from our churches in January. The Home is patient and long-suffering, not obtrusive in its appeal. It waits through November to give Japan the right of way. It passes over December in order that the Near East and the children's happy Christmas may not be curtailed. But January, January is ours, says the Home. It is a happy household which is domiciled in the Home in Foxboro; it deserves all and more than we shall do for it. The churches of this state are asked to gather and send in generous gifts for the Home. The Home Corporation has just held its annual meeting, and the best thing to say about that Corporation (better than its very successful year in 1923) is that Rev. Charles Conklin, D. D., is its president. Dr. Conklin loves that Home, lives and prays for it, and carries its welfare constantly as the happy burden on his heart. The Home has just closed its best financial year. Its permanent fund grew from $20,000 to $30,000 in 1923. But what is that for such a work! The Home should have a fund of at least $100,000, and it *will have* some day. * * Several of our churches whose pastorates have been vacant have taken to themselves permanent pastors. Mr. O. Whitman Eames, still at Crane, is the new minister at Taunton. He began his work Jan. 6. South Weymouth and Norwell are working finely under the leadership of Mr. William D. Veazie. And out at South Acton and West Acton is Mr. Charles A. Haney. The federated church in Shirley (a combination of Universalists and Congregationalists) has settled a Congregational minister, Rev. Mr. King of Worcester. Amesbury went across to Saugus and secured the minister there, Rev. Frank Skinner Rice. Mr. Rice's work opens in Amesbury under most encouraging conditions. The Amesbury paper and the Newburyport *Daily News* give generous reports of Mr. Rice's Christmas services. In going from Saugus, where a splendid work was done, it was voted that hereafter, so long as he lives, Mr. Rice shall be asked to occupy the Saugus pulpit upon the Sunday following Thanksgiving Day. As has been stated in the *Leader*, Haverhill has closed with Mr. Norman Fletcher of Canton, N. Y. The only pastorless churches in our state at this moment are Cambridge, Grove Hall and Saugus. Lowell can hardly be classified as pastorless inasmuch as it has invited its next leader and expects his acceptance soon. The work of Mr. Haney at the Actons, like his administration in Amesbury, is productive of large and important results. West Acton is the first of the Massachusetts churches to send in its annual quota. Mr. Haney is giving illustrated lectures in both churches on Sunday evenings and the attendance almost uniformly fills the auditoriums. * * In Dr. Leighton's church in Somerville they have adopted for 1924 the slogan: Two in place of one. The program implied in this is largely the program of the Christ Crusade. On Dec. 30, the "Gleaner" reports there were present at church twenty-four more than on the corresponding Sunday last year. The Sunday school gave $60 for Near East Relief. On Sunday, Jan. 13, was held the annual every member canvass to meet the budget of $8,000. The annual parish meeting is set for Feb. 5. * * The fair in Rev. Isaac Smith's church, Grace Church, Lowell, netted $1,350. The Junior Union now has a membership of fifty-four, and becomes one of the largest Juniors in the state. The hour of the church school has been changed from noon to 9.30 a. m. At the trustees' supper Dec. 12, it was reported that all current bills were paid and at this date $1,000 was applied upon the debt. The church has, as an experiment, dropped the method of the every member canvass and has substituted a pledging system. The flourishing Boy Scout troop is now matched by a Girl Scout troop under direction of Mrs. Lillian Hill and Miss Ellen Page. The annual parish meeting was held Jan. 15. * * At Worcester, First Church, Dr. Tomlinson has taken advantage of the present theological stir to preach a series of sermons upon the Bible. His subjects have been such as "The Bible in the Home," "The Wit and Humor of the Bible," "The Bible and the World's Progress," and "The Inspiration of the Bible." Through January the general theme will be, "Some of the Real Fundamentals." The fair cleared $1,541.-80. The past year there was paid to the State Convention $217; to the General Convention $247; to Japan $225; to the General Sunday School Association $100. The organ has been rebuilt and made like new. The annual meeting of the parish will come on Jan. 29. * * In Orange on Laymen's Sunday, the pastor, Rev. Arthur A. Blair, spoke upon "The Observance of the Golden Rule among Men." This year, as last, special Sunday noon meetings are held for men. * * Down in Brockton, where Rev. C. E. Butterworth ministers, the church has recently received from ex-Governor W. L. Douglass a gift of $500, "for the benefit of the church." The annual fair took this year the name of "The House of Seven Gables." There were, of course, seven departments in the fair, each, we presume, quartered in one of the gables. The Brockton church will entertain the Public Meeting of the W. U. M. S. Feb. 7. * * In the First church in Springfield, Rev. Delmar E. Trout's church, there is a second Delmar E. Trout. To distinguish him from his father, they call him Junior. He came to live at the parsonage Nov. 25. The fair this year was called the Egyptian fair. It netted the Ladies' Society over $1,300. Of this the women voted $1,200 to the trustees for the general uses of the church. The Mission Circle leads all the Circles in the state in its returns from the mission boxes. From forty boxes the result was $139.95. * * On every other Friday afternoon in the parish house of Dr. Perkins' church in Lynn, Mrs. Edward M. Barney conducts a class for mothers. It is a valuable religious education extension enterprise. On Christmas eve forty carolers from the Y. P. C. U. sang at the hospitals, at the City Home and the different Homes for the Aged. They then were guests of Dr. and Mrs. Perkins for refreshments. At the opening of the new year Dr. Perkins sent a greeting to his people in which appear these words: "At the present time the whole Christian Church is in the midst of nothing less than a new reformation. That is the deeper meaning of the irrepressible conflict now disturbing many Christian bodies. It is between the spirit of enslavement to the authority of a dead past and the spirit of loyalty to the truth of the living present and the commanding future. It ought to remind us of our unspeakable privilege. What these 'modernists' are struggling to achieve is our birthright inheritance. That lays on us, and churches like us, a peculiar responsibility to show to the world the vital power, when it is won, of the liberal Christianity these seekers after freedom are trying to win. A

church filled with liberal Christians would be more convincing than all the formal arguments in the world. Shall we not give that demonstration? I will do my part to make it worth while to you personally." * * In Lawrence, where Dr. Robbins has been the loyal and conscientious minister for more than sixteen years, the pastor says "we are doing nothing spectacular." Let us see. The average attendance at the regular church service is above 200. Special services bring out 400 to 500. The vesper service on the last Sunday afternoon of each month, a custom in vogue through sixteen years, calls out between 500 and 600 persons. At each of these the minister tells a graphic story, Dr. Robbins' vespers have become an institution in Lawrence. At the annual meeting, Jan. 4, it was proposed to raise $5,000 above the regular income. To this amount was added $3,000 to cover the assessments for the Washington Church and the Perin-Cate Home, making a total of $8,000. In less than thirty minutes $6,400 were pledged. The balance is to be readily obtained from those not present. To some churches this, we think, would be counted spectacular. The church thus has its budget provided and the amounts for special appeals and it is quietly raising and placing aside a sum which some day will be the means of erecting a beautiful new church. The church school has been thoroughly reorganized. The Lawrence Y. P. C. U. captured the State Banner at Fitchburg for being the best all-around Union in the state. The Florentia Club of over 100 members, the Church Union, the Mission Circle and the Men's Club are all active and prospering. The minister says little about it, but his conviction is that pastoral work is fully as important as his service in the pulpit. He seeks really to know his people and his interest finds chief expression towards the individual. Maybe this type of ministration does not seem spectacular, but verily it has its rewards, and these are spectacular. * * In forwarding his dollar towards the state funds for Ministerial Relief, Rev. Ezra A. Hoyt of Hingham says: "Every year since my entrance to Massachusetts at Beverly in 1905 my humble offering has gone forth. It is forty-three years last June since I preached my first sermon. And with December I will close my ninth year here." * * Rev. Isabella S. Macduff reports from Leominster the most successful Christmas sale in the history of the church. The appeals from the Salvation Army, the Near East Relief, the Community Service and Japan were all heard and heeded. Five persons were recently received into the membership of the church and a child was baptized. Miss Macduff went to Leominster for three months; she has been there five years and three months. * * The Quincy church is beginning to stand out on the religious map. During the three years of Mr. Reardon's pastorate, the congregations have more than doubled. The church school has increased from forty-six to ninety-seven. An orchestra of seven pieces has been organized. The Y. P. C. U. is doing excellent work. The younger married women have formed a Murray Club. The fair netted $800. In painting and repairs $1,000 has been expended. Mr. Reardon for the past year has been president of the Quincy Ministers' Association. * * We have had occasion before to allude to the pithy proverbs on the calendars from Mr. McIntire's church in Chelsea. Well, here are several more: "The way to heaven; take the first turn to the right and keep straight ahead." "Success comes in cans, failure in can'ts." "Don't get discouraged; it's often the last key in the bunch which opens the lock." "Enter church without knocking and leave the same way." This church and the Central Congregational Church are uniting in their Sunday evening services. On Christmas eve sixteen carolers accompanied the pastor in a tour about the city. * * * At the annual meeting of the Fitchburg church, where Rev. F. W. Gibbs ministers, the full story was told of the extensive repairs recently completed upon that church. These improvements have cost $6,816. Ninety pledges on a three-year plan, totaling $7,759, were made. Of this amount, $2,212 has already been paid. The receipts for the past year were $10,837. A budget of $7,500 was adopted for the new year. The church has paid $2,100 on temporary loans and has a cash balance of $412. The minister's report shows a membership of 329 in the church, 196 resident members, 133 non-residents. Mr. Gibbs preached in and out of Fitchburg 128 sermons. The church school, under the live superintendency of William Gibbs, has changed its meeting hour to 9.30 a. m. and notes a splendid increase in attendance. * * Upon the word of H. K. Cummings the church at Orleans, Rev. Thomas Cross, minister, was never in better condition financially and as to attendance and interest than it is to-day. At Easter there was a substantial addition to the church membership. Thirteen children were christened. The church school has trebled in size. The old horse sheds across the street have been removed and the space made into a fine little park. The relation between pastor and people is the most congenial. * * When Dr. Rider's death left the churches of Essex and West Gloucester without pastoral leadership, Essex joined with Beverly and West Gloucester united with Annisquam. Rev. George H. Lewis is pastor of the two latter places. The Annisquam church presented at Christmas a pageant after the suggestions at Providence. It was most impressive. The Sewing Circle here has just completed its eighty-sixth year. The president emeritus, Mrs. Maria Dyer, has recently celebrated her ninety-sixth year. Mr. Lewis has been appointed by the mayor a member of the committee to ascertain the sentiment upon the Bok peace plan. Over at West Gloucester the church has increased the amount it gives to the salary of Mr. Lewis. * * The congregation in Waltham has provided itself with new hymn books, Hymns of the Church. The Dad and Lad banquet, with 135 present, was a great success. Rev. H. H. Hoyt, the pastor, tells in his calendar of two lads, aged six and eight, who were playing at keeping store. The father stepped up to make a purchase and dropped a penny on the counter. The six-year-old retorted, "Dad, this ain't a church; it's a store." * * The best thing we can say about Malden and its minister, Mr. Cowing, is that with the end of the year $6,000 has been raised to entirely clear the church property from debt. The Malden church has a famous Men's Club of over 300 members. The annual banquet of this club will be held on Feb. 5. It is expected that two former pastors, Dr. Albion and Dr. Sykes, will be present, as will Bishop Hughes and the Massachusetts Superintendent. * * To the people of the Winter Hill church, the minister, Rev. Elbert W. Whippen, recently sent a questionnaire. The returns are indicative and interesting. The majority of Mr. Whippen's congregation are not afraid of quite radical changes in the order of the service. They prefer in the order a poem which expresses the modern aspirations, hopes and dreams. They fear not to have their preacher expound extra-scriptural and up-to-date subjects. The annual meeting, held on Jan. 9, received the word of a legacy of $1,000 from Mr. Craig, whose death occurred last spring. The church school is active under the leadership of Miss Lavinia L. Ware. Mr. Whippen was instrumental in arranging twenty speaking dates for J. Henry Scattergood. The minister, too, is very active in many outside interests. He directs the Somerville Forum; he is a director of the Liberal School of Religious Education; he writes for the *Leader*, *Onward* and *Unity;* yet some folks wonder what a minister does with his time. * * This letter may fittingly close with the announcement that from the reports coming to Headquarters, the annual Get-together of the laymen of our Church, under the direction of the Comrades, is to be a wonderful gathering. The date is the last day of February, Feb. 29. The place is the City Club, and the speakers are the best the committee can obtain. The laymen are planning to show something of the strength and the spirit of our Church.

Leroy W. Coons.

Who's Who in this Issue

Dr. Perkins, Professor Evans, Granville Hicks, Dr. Tomlinson and Kirby Page write frequently for the *Leader* and are too well known to require extended notice.

Church News and Interests

PERSONALS

Rev. Roderick J. Mooney, D. D., pastor of the Elm Street Universalist Church at Auburn, Maine, presented his resignation two weeks ago at a parish meeting. Recently a large majority voted to refuse to accept the resignation.

Rev. Fred A. Moore, pastor of the Beacon Universalist Church at Brookline, Mass., is giving a series of sermons on "A Modernist's Fundamentals." His sermon on "The Mind of Christ" was reported in the *Brookline Chronicle*. Mrs. Moore is convalescing from serious illness.

Rev. Edward C. Downey, pastor until recently at Grace Church, Lowell, was installed as pastor of Grace Church, Buffalo, N. Y., on Sunday evening, Jan. 6. A reception was given to Mr. and Mrs. Downey in the church parlors on Jan. 7. In Mr. Downey's church the Men's Club manages and fosters the Sunday evening services. The preacher's subjects for the two past Sunday evenings have been, "Nature: Is She Right or Wrong?" and "Law: Its Strength and Weakness."

Rev. Joseph Henry Crooker and Mrs. Crooker are spending the winter at Boone Tavern, Berea, Kentucky.

On Dec. 9, in Tokyo, a son was born to Mr. and Mrs. Kazumi Onishi. Mrs. Onishi is known to our people as Tei Yasumura. The child's name is Koichi, and Mr. Onishi writes that this means "universal and union."

Dr. Theodore A. Fischer of New Haven was in attendance at the missionary conference at Atlantic City, the week of Jan. 6.

Dr. John Smith Lowe and Dr. Theodore Fischer are both passing through periods of great sorrow and anxiety on account of the illness of parents—Dr. Lowe's mother and Dr. Fischer's father being seriously ill.

Mr. Warren Small of North Jay, Maine, visited Universalist Headquarters on Jan. 16, on his way home from New York, where he had been visiting friends.

Connecticut

Hartford.—Rev. Richard H. McLaughlin, pastor. This church recently has organized a Men's Club which has started out under very auspicious circumstances. It promises to be a strong and valuable adjunct to the church as well as a factor among the laymen's organizations throughout the city. While it expects to hold occasional meetings which will be largely of a social nature, its greatest value will lie in tying together the common interests of the Universalist men and thereby enable them to consistently aid in church development. Its slogan is—"Ye that are men, now serve Him." The officers are: President, James H. Coburn; vice-president, Walter L. Wakefield; secretary, Dr. M. B. Pressey; treasurer, Joseph Buths.

Danbury.—Rev. G. H. Leining, pastor. An increasing enthusiasm pervades the outlook for the coming year. The Sunday school, with new equipment and teachers, has added about a dozen new members and the attendance averages nearly double that of a year ago. A newly organized Cradle Roll Department under the direction of Mrs. Roy W. Smith, has registered six infants. About twenty young people attend the Y. P. C. U. services regularly. A congregation only slightly larger than that of last year is present at Sunday morning worship, but the illustrated evening services are well attended. A Y. P. C. U. public supper netted over $100 and the Christmas bazar about $215. The Men's Club presented a minstrel show with considerable success at the bazar, which was the most successful of any for several years. The Ladies' Aid Society, after a flourishing business at its Danbury Fair lunch counter, is in excellent financial condition, and a recent trustees' meeting revealed the fact that more members are contributing regularly than ever before, for which reason the treasurer wears a smile.

Maine

Norway.—Rev. Chester Gore Miller, pastor. At the annual parish meeting held Jan. 10 with about one hundred parishioners present, a most gratifying series of reports were recorded. The parish is very prosperous. The Sunday school and the Y. P. C. U. are flourishing and attendance at preaching services has been excellent. The choir music has been exceptionally good and the fund for the new pipe organ is nearly $800. The parish is wholly out of debt, with a good margin to begin on for 1924. The Ladies' Circle has received for the year's efforts $1,552, the annual fair held in December netting $660, the largest amount in over thirty years. The ladies have made generous contributions to the parish and organ fund and have purchased new chairs for the vestry. With all bills paid they now have over $1,000 in their treasury. June 13 was Mr. Miller's twenty-fifth anniversary as a minister in constant service since his ordination at Tufts College in 1898. In recognition of this fact his churches granted him in May three weeks' leave of absence so that he might attend the graduation of his daughter Ruth at the Philadelphia School of Design for Women. Mr. and Mrs. Miller made the trip of 1,500 miles in their car accompanied by their son, Wilburn. At Canton, N. Y., they were joined by their eldest son Alan, who, obtaining a few days leave of absence, went with them to Philadelphia, returning by train to St. Lawrence University. Mr. Miller is now in his eleventh year as pastor of our church.

South Paris.—Rev. Chester Gore Miller, pastor. The annual parish meeting held Jan. 15 showed the society in good condition. The Sunday school and the Y. P. C. U. report large attendance and new members. The Optimistic Class, an auxiliary organization, has increased in membership and is responsible for many good works along spiritual lines. The Ladies' Social Union has contributed largely toward current and extra expenses, such as reshingling the church roof and repairing the organ. At one of the largest Christmas supper and tree celebrations ever held in the church, Mr. Arthur E. Forbes, for many years superintendent of the Sunday school, was given a beautiful electric lamp as a testimonial of affection. The organ and choir music under the direction of Miss Nellie Jackson have attracted much attention, being exceptionally fine. Through the efforts of the pastor a permanent endowment fund so conditioned as to automatically increase in principal through the years, has been established for the maintenance of preaching and parish activities. Last August Mr. Miller completed twenty years continuous vacation preaching in West Sumner, besides holding concurrent services for a period ranging from five to fourteen years in Bryant Pond, Rumford Point and Andover. This has necessitated for the past five years a hundred-mile auto trip and preaching three and four times each vacation Sunday. Jan. 1, Mr. Miller entered upon his fifteenth year as minister of this society, the second longest pastorate in the history of the town.

Bangor.—Rev. Ashley A. Smith, D. D., pastor. December activities in our church bore good results. Early in the month the annual church fair was held in Bangor City Hall, under the auspices of the Floral and Aid Society. The sale in the afternoon brought in a large share of the proceeds. The two outstanding features of the evening were the chicken salad supper, served on the European plan, and the entertainment. The supper was well patronized, nearly every one remaining for the evening entertainment, which was one of the best ever, presented by our church people. The net proceeds for the afternoon and evening were over $1,100. Christmas Sunday was fittingly observed with an inspiring sermon by the pastor and special music at the morning service. A Christmas concert was presented by the junior pupils of the Sunday school at noon. In the evening the Story of the Nativity, in story, tableau, and song, was presented in the auditorium of the church, under the auspices of the church school, with Miss E. Louise Leonard in charge. Through the efforts of Mrs. Elmer T. Boyd, president of the Floral and Aid Society, the true Christmas spirit prevailed on Christmas day, with cards for the shut-ins and baskets of fruit and material aid for those in affliction. On Jan. 6, Dr. Smith

gave the first of a series of five Sunday morning sermons under the general theme: "Modernists' Views of Religious Realities," topic, "The Modernist Thought of God." On Jan. 13, the second sermon in this series, "The Place of Christ in Modernist Thought," was given. At this time the entire service was broadcast with great success, through the co-operation of the Bangor Railway and Electric Company. Our church was the first in the Pine Tree State to have such a service broadcast. The ringing of the chimes, with Robert Hutchins ringer, was successfully broadcast just before the service. The remaining topics of this series are as follows: "Modernist Views of the Bible," "What of Sin and Its Punishment?" "Modernist Thought of the Future."

Msaaschusetts

Roxbury.—Rev. Stanley G. Spear, pastor. The Buena Vista Street Church has been active during the past months of the church year. A successful bazar was held in November and other successful entertainments have been given. The Christmas celebration, including an impressive pageant by the Sunday school, brought out a large attendance. Illustrated vesperservices are being held at 4.45 p. m. each Sunday, opening with an organ recital by our organist, Mr. R. Franz Reissmann, which are bringing out good audiences of the "unattached" in the community. The annual meeting recently held showed a successful year financially as well as in all departments, officers were elected and the work goes on carried by faithful parish members. Death has made heavy inroads. The Universalist Comrades have been instrumental in bringing about a federation of the men's organizations in four of our Roxbury churches and two enthusiastic meetings have been held in the Universalist and the Baptist churches. These union gatherings are meeting with universal approval and will continue. The Mission Circle and Sunday school have made a slight gain in membership. The Citizens' Forum, meeting each Sunday at the Sunday school hour, has had most interesting sessions which have been well attended. A variety of the questions of the day are discussed.

Everett.—Rev. U. S. Milburn, pastor. Steady progress is being made in the Sunday school under the direction of the pastor and the superintendent, Henry W. Thompson. The school convenes in the church auditorium for its devotional services and the trustees of the parish have provided a piano. They have also given new tables for the classes. The school has had the pleasure of entertaining Miss Slaughter and Dr. Huntley, while the Mission Circle have had as their guests this fall, Rev. Hannah Powell of North Carolina, Rev. R. L. Brooks of Texas and Rev. Hazel Kirk of Japan. Sixteen families were bountifully remembered at Thanksgiving time and three more at the Christmas season. The annual fair Dec. 6 and 7 netted over $900. Christmas was a great day in the church with beautiful decorations, excellent music by double quartette with violin accompaniment and a fine sermon on "The Power of Christmas," by the pastor. At four o'clock Miss Turner's class assisted by other members of the Sunday school presented the pageant, "The Greatest Gift." The offering for the day for the Near East Relief was the splendid sum of $158.78. A Christmas party was held for the older pupils of the Sunday school on Friday evening, Dec. 21. and Santa Claus visited the little folks the following afternoon. On Christmas Eve, led by the choir director, pastor, superintendent and one of the trustees, a score of young people visited many of the shut-ins of the parish to sing Christmas carols. Jan. 10 a very delightful Roll Call social of church members was held with a fine response from many who were unable to attend. Dr. George E. Leighton gave the address. Seven o'clock vesper services were begun the first of January, largely musical in character and of unusual merit. The pastor is fast making a place for himself in the community and has been installed chaplain of Galilean Lodge of Masons. On Jan. 20, Rev. Hugh MacCallum of the First Congregational Church exchanged pulpits with him.

New York

Potsdam.—Rev. O. F. Alvord, pastor. The Christmas celebration was held Tuesday evening. A very impressive candlelight service was given by the pastor, who spoke upon "Symbols." Tableax representative of the Christmas season were given. Santa Claus was present and distributed the gifts from the tree and an offering for the Near East Relief was taken. An appetizing buffet lunch was served and seventy or more were present at the gathering. Mr. and Mrs. Alvord held a reception at their home on New Year's Day from three to five and seven to ten.

Ohio

Cleveland.—Rev. Rufus Hopkins Dix, pastor. The W. U. M. S. held an open business meeting on Wednesday evening, Jan. 9. Printed invitations were mailed to all members of the Alliance and friends of the church and a large number were present. The meeting was preceded by a supper, after which the business was transacted in the usual manner, except that by motion the men were given the privilege of the floor, if they desired to take part in questions under discussion. Mrs. McCready, Mission Study Superintendent, had charge of the devotionals and program. Several interesting papers on Japanese history and the work in Japan were read and a demonstration of Home Mission Study was given by presenting a short Southern play which was well received and heartily appreciated.

Pennsylvania

Philadelphia, Restoration.—Rev. Francis A. Gray, D. D., pastor. The new pastorate of Dr. Gray over this historic church opened on Sunday, Dec. 16, and a fine audience assembled. Sunday, Dec. 23, Christmas music and sermon, in spite of heavy rainstorm, brought a large attendance. The Old Year service was held on Dec. 30, and the New Year service on Jan. 6, while a special sermon on "The Power of the Mind Over the Body"—1 Cor. 6 : 19—on Jan. 13 was attended by a highly-pleased congregation. On Thursday, Jan. 4, Mr. and Mrs. George B. Wells opened their home for a New Year reception for Dr. and Mrs. Gray, and the house was thronged through the evening, and young and old had a merry time. Preceding the reception a dinner party was given with twelve covers. The pastor and wife were made to feel that their lives had fallen in pleasant places. On Wendesday, Jan. 9, Dr. Gray was the guest of honor and speaker at the New Year's dinner of the Universalist Comrades at the Church of the Messiah.

Rhode Island

Providence, Mediator.—Rev. Fred C. Leining, pastor. The profits from the World's Fair on Dec. 6 and 7 amounted to $655.08.

Wisconsin

Monroe.—Rev. Noble E. McLaughlin, pastor. "And some seed fell on good ground and brought forth fruit." This is true of a statement in the *Leader* of Nov. 3, quoting George Inness, Jr., who spoke at the General Convention on some paintings he had made for the church at Tarpon Springs, Fla. Mr. Inness said: "In these pictures I have attempted to represent that psalm (23d) without the introduction of human figures, just through light and shadow. I said to myself, 'Can I arrest the attention and induce a spiritual emotion?' I believe more of our church decoration might profitably be done along these lines. Let us feel the power of atmosphere and light. Both reveal God." Our church was contemplating redecoration in the vestry. Due to a fortunate circumstance, we were able to enter into a contract with Lee E. Bartlett of Chicago, a well known landscape artist in this section. Mr. Bartlett, although in his eightieth year, is a remarkable painter. He was shown Mr. Inness' statement and agreed to paint for us six panels 5 feet by 7 with a thought in each one suggested by the Psalms. The Psalms and the thoughts are: 23d, "Green pastures and still waters." Contentment. 121st, "I will look unto the hills." Security. 65th, "Thou crownest the year with thy goodness," Gratitude. 95th "The sea is his, and he made it; and his hands formed the dry land." Glory of creation. 19th, "The heavens declare the glory of God, and the firmament showeth his handiwork." Beauty of Nature.

104th, "he watereth the hills from his chambers; He causeth the grass to grow." Miracle of spring. As may be noted, these are all scenes from nature just as God made it, and without the introduction of life of any kind, either human or animal. We now have a beautiful vestry, the pictures being a real inspiration. The woodwork has been painted in old ivory and mahogany and the whole presents a very restful and beautiful room. In the last two years our whole church has been redecorated, both inside and out, with new pews installed, new carpet, and other important improvements. We hope Mr. Inness reads this little item and will know that his suggestion has fallen on good ground.

* *

CHURCH MEMBERS REPORTED IN 1924

Previously reported	45
Augusta, Wis.	4
Brooklyn, All Souls	10
Total	59

* *

CHRISTENINGS

Previously reported, 15. Alstead, N. H., 2. Total, 17.

* *

BOSTON UNIVERSALIST CLUB

At the session on Jan. 14 at the Hotel Bellevue three addresses of unusual interest were delivered. Dr. Arthur E. Holt, social service secretary of the Congregational churches, spoke on "What Is Happening to the Little White Church on the Hill." He made a deep impression. Vernon E. Blagbrough, field representative of the United States Chamber of Commerce and president of the Massachusetts Universalist Comrades, spoke on "Some Possibilities of the Universalist Club." Champ Andrews of Chattanooga, Tenn., was introduced by Rev. Harold Marshall and made a most eloquent ten minute address. Rev. Fred A. Moore, vice-president of the club, presided in the absence of the president. There was a large attendance.

Plans were announced for a theater party to raise money for the benefit of the club, to be given at the Copley Theater, March 18, to see the Jewett Players. The plan is to fill the entire theater that night with Universalists and their friends.

It was announced that a distinguished Episcopal leader would address the club at the meeting on Feb. 11.

* *

SUCCESS AT THE CLARA BARTON HOME

The number of visitors to the Clara Barton Birthplace for the summer up to and including September first has been reported; but it is interesting to know that there have been, since then, 247, including the number from the Convention in Providence. By months the number is as follows: September, eighty; October, 119; November, twenty-five; December, twenty-three.

The house will be open all winter, and visitors are always welcome. Outside there may be snow banks and crystal jewels sparkling on trees and shrubs, but inside it is warm and cozy. One visitor on stepping from the house, exclaimed, "Why, you are in the center of the universe!" "How is that?" was asked. "Why you are at the cross-roads!" The house is situated where the road running north and south intersects the one running east and west at right angles. And it was from these cross-roads that Clara Barton went to the north, south, east and west on her mission of helpfulness and cheer to mankind of all creeds and all colors.

Born on the anniversary of our Saviour's birth, she was one of the angelic chorus come to earth. She kept the heavenly vision and lived the song the angels sang, Peace on earth, good will to men!

Friends of this project will be glad to know that of the deficit in the funds of the Woman's National Missionary Association reported at Providence, only $1,800 can now be charged to this Clara Barton project.

* *

SOURCES OF CHRISTIAN LITURGY

The attention of our readers is called to the advertisement of the Lowell Institute free lectures covering the general topic "Sources of Christian Liturgy," which are to be given throughout February and March at King's Chapel, Boston. These lectures are given by men of prestige and learning and are sure to be of interest to all who find it possible to attend.

Notices

MASSACHUSETTS UNIVERSALIST COMRADES

The annual banquet of the State Chapter will be held at the Boston City Club on Feb. 29, 1924, 6.30 p. m. Mr. Joe Chapple, the popular lecturer, and our own Dr. van Schaick have been secured as speakers. This should be our greatest get-together as Comrades. All local Chapters and Men's Clubs are requested to mark their calendars *now*.

James D. Tillinghast, Secretary.

* *

LEADERS WANTED

A few copies of the *Leader* of Dec. 1 are desired at the Publishing House.

* *

MAINE FELLOWSHIP COMMITTEE

Letter of license as lay preacher granted to Mr. Leroy H. Rand, of Westbrook, Maine, Nov. 13, 1923.

Letter of license for one year as ordained clergyman to Rev Frank L. Cann, Pittsfield, Maine, Nov. 13, 1923.

Letter of license (unordained) to Charles Stuart Little, Mattawamkeag, Maine, Nov. 13, 1923.

Letter of transfer to Rev. Will A. Kelley to Convention of Vermont and Province of Quebec, Nov. 16, 1923.

Letter of transfer of Rev. Klaas Oosterhuis to the Illinois Convention, Nov. 23, 1923.

Dec. 17, 1923, granted lay preacher's license to Mrs. Angie B. Markley.

Dec. 5, 1923, transferred Rev. Harry F. Shock to New Hampshire Convention.

Allen Brown, Secretary.

PUBLIC MEETING

W. U. M. S. of Massachusetts

The W. U. M. S. of Massachusetts will hold a Public Meeting in the Universalist church, Brockton, Mass., Thursday, Feb. 7.

Morning session, 10 o'clock. Mrs. Edwin R. Sampson, District vice-president, presiding. "A Message," Mrs. Edwin R. Sampson. "The Clara Barton Home," Mrs. Charles H. Pennoyer. "The Multiplication Table," Mrs. George E. Huntley. Vocal solo, Mrs. Flossie Skinner. "North Carolina: Its Political Independence and Religious Conservatism," Rev. U. S. Milburn.

Luncheon, 1 o'clock, 50 cents.

Afternoon session, 2 o'clock. Miss Grace F. White, State president, presiding. Devotional period, Rev. C. E. Butterworth. "Japan Work," Rev. Fred C. Leining. Vocal solo, Mrs. Alice Jones. "O Hara San," Japanese playlet, presented by Misses Marion Lingham and Esther Smith.

Mrs. Luther W. Attwood at the organ.

Trains leave Boston 8.35 and 9.35. Arrive at Brockton 9.30 and 10.42.

Since the program was printed Mrs. Milo G. Folsom of the W. N. M. A. has been secured as luncheon speaker. Mrs. Folsom is national chairman of the Membership Committee. She is also to be the guest of honor of the W. U. M. S. of Massachusetts.

Mary E. Nye,
For Public Meeting Committee.

* *

MAINE FELLOWSHIP COMMITTEE

Letter of Transfer granted to Rev. F. A. Gray, D. D., Jan. 5, 1924.

Allen Brown, Secretary.

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LYMAN WARD
Of the Camp Hill (Alabama) School will be in Boston and vicinity for four or five weeks beginning with the first of February. He will be available for addresses at clubs or church services. Address Miss Edith Teague, secretary, Camp Hill, Alabama, or Mr. Lyman Ward at Young's Hotel, Boston, Massachusetts, after February first.

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Pacific School of Religious Liberals July 2 3

Crackling

The skull of a man, believed to be 200,000 years old, has been found in California, and all loyal native sons are at a loss to understand how he ever happened to die.—*Life.*

* *

Marquette University has given Sousa a degree. He is a Doctor of Music. Well, music needs one.—*Cleveland Press.*

* *

Nancy, aged seven, is lunching with her mother in a restaurant.

Mother (helping herself to sauce): "You won't like this, dear, it's parsley sauce."

Nancy: "Oh! let me have some, mummy. I know I should like it."

Mother: "Why, you haven't tasted it."

Nancy: "No, but I've read about it in the Bible."

Mother (surprised): "Where?"

Nancy: "I've been reading about the man who was sick of the parsley, and I want to try."—*Brisbane Mail.*

* *

The Professor was showing a young woman the heavens through his telescope. He directed her gaze to a bright planet, which he told her was Venus.

"Oh, isn't it perfectly lovely," she exclaimed, "now please show me Adonis."—*The Southern California Trojan.*

* *

An electrician, having arrived home at 1 a. m., was preparing to undress when his wife glared at him and said:

"Watt's the matter? Wire you insulate?"

The shock was too great. The electrician dropped dead.—*Bits.*

* *

There was a tired business man, a member of that busy clan that shields itself from prying eye behind that good old alibi—

"In Conference."

He rested in his office chair and ducked a lot of toil and care and smoked cigars in sweet content, and thus his busy hours were spent—

"In Conference."

Came anxious strangers by the score to camp outside his office door, and angrily they went their way, for he was busy all the day—

"In Conference."

And so he died, and at the gate an angel bade him stand and wait and said to him with frowning brow, "St. Peter's mighty busy now—

"In Conference."

—*Birmingham Age-Herald.*

* *

"How did your speech go yesterday?" asked one minister of another.

"Why I thought I had made a hit until I heard what the presiding officer said," was the reply. "But when I finished he said, 'Let us sing a hymn to waken us out of our lethargy!' "

NEW LITERATURE

The Commission on Publications of the Universalist General Convention announces the following new pamphlets:

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"Why We Are Universalists." Vincent E. Tomlinson.
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